

T H E  
L I F E

O F  
NICOLAS LEWIS,  
C O U N T

O F  
Zinzendorf *and* Pottendorf.

WRITTEN in GERMAN by

A. G. SPANGENBERG:

TRANSLATED

By L. T. NYBERG.

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VOL. I.

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THE

OF

NICOLAS LEWIS

OF

Zurich and Portofino

A. C. SPANGENBERG

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BY A. C. SPANGENBERG

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VOL. I

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T H E  
Tranſlator's Preface.



W H E N the author propoſed  
to me a tranſlation of this  
work into Engliſh, many  
ſcruples aroſe in my mind,  
from a conſciouſneſs of my own in-  
ability, from an apprehenſion of the  
difficulties which attend undertak-  
ings of this nature, and eſpecially  
from this conſideration, that the Eng-  
liſh and German are to me acquir-  
ed languages. I have however been  
prevailed upon to attempt it, depend-  
ing upon the known candour and  
generoſity of the people of England,  
A 2 from

from many of whom I have received favours and civilities, during my thirty years abode in England, Ireland, Wales, and North-America. As I can make no return so expressive of the sense I have of my obligations to them, my desire is that this feeble effort may be construed as a token of gratitude. On this account I think myself happy in presenting the life before me to the English reader, and doubt not but it will be agreeable to many. Had full liberty been given, I should certainly have abridged it in several places; but the author having expressly desired, that it should appear at large, I acquiesced, having only omitted the quotations of several treatises unknown in England. It has been my concern to deliver the author's own sentiments, in as clear

## *Translator's Preface.*

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clear and concise a manner, as the great difference between the idioms of the two languages would admit. But I can assure the reader, that notwithstanding the pains I have taken, I must look upon this performance, as falling very short of what I wish it to be, and therefore hope for his indulgence. My local distance exempts me from being answerable for any errors of the press, as I must rely entirely on Messrs. Mills and Hazard's punctuality, in publishing a correct edition.

Among the great qualifications of the late Count Zinzendorf, I have often admired his readiness to own and rectify a mistake, which to me is an undeniable proof of a truly noble and generous mind. Yea so low an opinion did he entertain of himself,

himself, that he frequently submitted to the judgment of his inferiors, and used to say, "A servant of Christ ought willingly to hear, and gladly to improve, the least hint, even from a child."

This was a full proof of his humility; and his friendly and unprejudiced disposition to his fellow Christians in general appeared upon all occasions. For as he approved and honoured whatever was praiseworthy in any religious constitution, so his particular regard for the excellent articles of the church of England was remarkable. With satisfaction have I often heard him quote the following passage out of the writings of the learned Dr. Bull, Bishop of St. David's, viz. "*Confessionem Augustanam,* utpote



*Translator's Preface.*      *ivii*

“ utpote omnium reformatarum no-  
“ bilissimam atque antiquissimam;  
“ ita secuti sunt ecclesiæ nostræ pro-  
“ ceres, ut qui istam ignoret, arti-  
“ culorum nostrorum mentem &  
“ sententiam vix rectè percepturus  
“ sit.” (Harmon. Ap. Diss. poster.

C. 18.) *i. e.* The prelates of our church have so followed the Augs-  
burg-confession, as being the noblest  
and most antient of all the reformed  
confessions, that whoever is ignorant  
of it, will scarcely be able rightly to  
understand the sense and meaning  
of our articles.

And it is with singular pleasure  
that, as a presbyter of the Lutheran  
Swedish church, I subjoin the words  
of Peter Heylin, who speaks thus  
concerning the reformers of the  
church of England: “ They had a  
“ more

“ more particular respect to the Lu-  
“ *theran* platform; the English con-  
“ fession, or book of articles, be-  
“ ing taken in many places, word  
“ for word, out of that of Augsbург,  
“ and a conformity maintained with  
“ the Lutheran-churches ) in rites  
“ and ceremonies,” &c. . . . ( 81 . 0

The late Count had indeed a spi-  
rit of universal benevolence, and  
all his endeavours tended to the  
good of mankind both in Christian  
and Heathen countries. His aim  
was, by the grace and help of God,  
not only to carry the light of the  
gospel into nations involved in total  
darkness, but to promote the re-  
vival of true Christianity, where  
a declension from it, through an er-  
roneous or Laodicean spirit, had  
taken place. How far, in conjunc-  
tion with his fellow-labourers he  
has

has succeeded, the following memoirs of his life will give the reader some idea; but notwithstanding the strenuous exertions of *this* as well as of all other faithful servants of God in their several departments for the salvation of all men, especially those who bear the name of *Christ*, how much to be lamented the state of religion now is, must be evident to every serious and attentive observer of the course of things in the present day.

That the **LORD Jesus Christ** may defend and support his church every where, especially at this time, when on all sides the poison of infidelity is industriously propagated, and too readily imbibed by thousands baptized in His name; when the gospel is generally deemed, if not a fable, yet

yet little more than a system of morality; when many protestant pulpits resound with the leading error of the council of Trent, and man's righteousness is set up in opposition to the all-sufficient merit and precious blood of the immaculate Lamb of God; when needless and exploded controversies, tending to Atheism and ungodliness of living, are daily revived; when numerous parties are contending for non-essentials, and pass by the one thing needful, *Christ* crucified; when wild enthusiasm assumes the character of godly zeal on the one hand, and under pretence of exposing fanaticism on the other, attempts of the most prophane wit are made, to bring all vital and experimental religion into contempt; when human reason, which discerns



cerns but little even of the mysteries of nature, arrogantly presumes to arraign not only the word of God, but God himself; when every subtle and metaphysical notion, broached and retailed to undermine the sacred truths of revealed religion, to vilify the adorable person of our blessed Saviour, and to represent the operations of his Holy Spirit as chimerical, is greedily swallowed by multitudes; and when, alas! among the professors of the most excellent doctrines, some are departing from the simplicity which is in *Christ Jesus*, gradually adopting the corrupt genius of this evil world; and others, having thrown off the mask, are walking in the broad way of Antinomianism without restraint, and thus turn the grace of God into lasciviousness; that in this deplorable state of Christendom, this hour  
of

of temptation, God himself, who has purchased his church with his own blood, may vouchsafe his gracious presence, and almighty protection, every faithful member of the same will join in fervent and incessant prayer with the translator, who cannot express the wishes of his heart in words more full to the purpose, than in those of an antient Lutheran-hymn, which may be adapted to the period in which we live:

In these last melancholy days,  
 LORD! grant us constancy and grace,  
 To keep quite pure, to all intents,  
 Thy word and holy sacraments!

Abide with us, O! *Jesus* dear,  
 Because the evening is near;  
 And suffer not the gospel-light  
 Amongst us to be extinguish'd quite!

L. T. N.

BATH, MAY 26, 1773.

T H E



T H E

## Author's Preface.



Hereby lay before the public, a true description of the life of a man, concerning whom I may venture to affirm, that perhaps in the annals of more than a century, his Equal cannot be found; not so much in regard to his great and excellent talents: for there have been men from time to time, on whom the Creator has bestowed endowments of mind as distinguished and extraordinary. The *use* and *consequences* thereof is what I chiefly have in view. These display his heart, and the Spirit that dwelt therein. From his youth to his happy departure, he was invariably determined with soul and body to serve our LORD *Jesus Christ*.

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The



The subject of God's incarnation, who became man, to the end, that he might die for us, and redeem us with his blood, had made such an impression upon him, even in his tenderest years, that he knew nothing greater throughout all the days of his life. And because his heart was full and overpowered with it, he spoke, he wrote, and sung thereof, with such a sensibility, that it was even palpable, that he was in good earnest. He was firmly resolved to testify thereof before all the world, and to venture his All in the cause. He was always the same, at home or on journies in foreign countries, in converse with friends or foes; with high and low, with learned or unlearned; both in his private and public character. By this means he got many thousand friends, who loved him exceedingly; yea to whom he was inestimable; on the other hand there were some others so bitter against him, that they persecuted him, and described him as the most abominable heretic. His writings, which are indeed of the original kind, are greatly valued by many people, and others oppugn them with an amazing vehemency. Between both these parties



parties there are thousands, who are neither for him nor against him. In the mean time it is certain, that he was the person, whom God made use of, to spread into all the parts of the world, the United-Brethren's people, His Lordship was of great vivacity, quick apprehension, penetrating judgment, extensive knowledge, great zeal, unwearied application, vast abilities, great experience, and heroic courage, notwithstanding his natural scrupulosity and timorousness. It is evident, that God was with him in his undertakings, and supported him with his own hand therein, for the good of his fellow-men, whose temporal and eternal happiness he earnestly promoted. He has done important services to the church of Christ; and having seen the fruit of his labour, which he laid at the feet of our dear Saviour, he finished his course with joy.

In the hearts of those, who were well acquainted with him, he has indisputably the testimony, that he was a worthy man of God, and a faithful servant of Jesus Christ.

It is Nicolas Lewis, Count and Lord of Zinzendorf and Pottendorf, Lord of Freydek, Schoeneck, Thiirnstein and the vale of Wachau, hereditary feudatory reigning Lord of Upper, Middle, and Lower Bertholdorf and Herrnhuth; his Roman Imperial Majesty's hereditary chief Ranger in the Dukedom of Austria below the river Ens; his Polish Majesty August II's Privy-councillor, and Councillor of Justice in his Electoral-Saxon-Administration whom I mean, and whose character I have here delineated.\*

According to his spiritual function, he was bishop, advocate, ordinary, and empowered minister of the Bohemian-Moravian-Brethren's church Augustanæ Confessionis.

It is the more necessary to give a true account of his Lordship's life, as those published by others, to his prejudice, are imperfect,

\* I have set down his Lordship's titles at large, because he frequently travelled incognito, under the name of de Thiirnstein, de Freydek, de Wachau, &c.

perfect, and in regard to the principal matters, unjust. Is it not our duty to vindicate the honour of a highly deserving person, to the utmost of our power? and doth not the testimony of the truth, which he has delivered in so many places, require it, that the circumstances connected therewith, be placed in a true light? The life of the late Count, besides so many evident proofs, of the goodness and faithfulness of our Lord and Saviour, affords and contains so many striking occurrences, that it would be a loss to posterity, if it should not be noticed and made public. That the Brethren's-congregations, who are so much indebted to him for his important and great services, are more particularly concerned in the delineation of his life, as it has the nearest connexion with their history, is beyond all doubt.

I will briefly relate what induced me to write and to publish this life. I have these thirty years stood in a confident acquaintance with him. I esteem it a Divine providence, that I have lived whole months and years in his house, and near his person. This has



furnished me with frequent yea daily opportunities, of seeing with my own eyes, and hearing with mine own ears, his views and designs, and what means he used, to put them in execution; his fundamental ideas and maxims, as the rules of his actions; his disposition and passions, his manner of conversing with all sorts of persons, and in all manner of circumstances; in short, all that belongs to human life. And when I could not be present on account of my call, we still kept up an intimate correspondence. He was pleased in particular, beyond all my expectation, to acquaint me with his personal and family circumstances, from time to time. Ten years before his departure out of this world, I was commissioned to make an extract out of all the charges brought against him and the Brethren's-congregations, in the controversial writings, to the end that they might be laid before him, and he himself might answer them; this brought me upon many things, which concerned his person, of which I was either ignorant, or misinformed. The consequence of this was, that it was thought necessary to publish his life at large.

If



If he himself had favoured us with such an account, he would then, no doubt, have specified the most remarkable occurrences in a narrower compass. It is true, he has related many particulars concerning his life, especially in his natural reflections; but a complete account thereof he has not given us.

Three years after his decease, at my return from North-America, I mentioned to the Brethren, who had the general care of the Unity, whether preparation should not be made for such an undertaking? They were all of opinion, that it was needful; but the question was, who should do it. They proposed it to me; but I could not immediately resolve upon such an arduous task. In the mean time all the Brethren's-congregations were desired, to communicate what every one had noted down, concerning the circumstances of the Count's life. It was delayed till the year 1764, and at the Synod of the Unity in that year, this labour was again proposed to me, which I had no freedom to decline. And the less abilities I found for it, the more I prayed God to assist me.

Having

Having resolved upon the work, my *first* determination was, not to write any thing, to the best of my knowledge, but the truth. Accordingly I have taken great pains to inform myself about all those things, which I was to relate, and refer partly to what I have been an eye-witness of myself; partly to the written accounts of faithful persons, who were present witnesses of those occurrences which they relate, and partly to the Count's own words. In his private and public conversations with his Brethren, he was undisguised, and inclined to approve himself so to every man. Consequently we find in his hymns, discourses and letters, not published; also in the minutes of the conferences; likewise in his printed writings, so many expressions, relating to his person,\* that we may with justice look upon them as the principal source of the history of his life, from whence the greatest part may be deduced. My

\* To the question:—What could induce him, to give so many accounts of his own person and connexions? he answers, “The numberless false accounts which have been published, have forced me to it; yet so, that I always pass by nine in ten with silence.”

My *second* concern was, not only simply to relate occurrences, *but the views and reasons thereof*; the rules of his actions and measures, and their consequences as much as possible. What the final view of all his actions was, is clear beyond dispute; for he loved the LORD *Jesus Christ*, and was a friend of mankind; of this I am absolutely sure. I have made it my concern, to trace the sources of particular occurrences, and even this has not been difficult; since there are so many still living, who were about his person, and took notice of his conduct, before whom he neither would nor could dissimble. But since a man may be moved by divers reasons, in one and the same undertaking, which frequently was the case with him; I have sometimes been able to give probable reasons only, principally moving him thereunto.

The mind and will of our LORD *Jesus Christ* was in general the rule of his actions; but the particular insight which he had, and as a servant of God pursued, according to the mind and will of his LORD, with a view

to



to different circumstances, could not be concealed from me, but was palpably manifest : since he did not only avow his maxims among his confident friends, but inculcated them publicly at the Synods, and even in print. But it is at the same time to be observed, that a difference is to be made, as to the time. For as he grew in the grace and knowledge of our LORD *Jesus Christ*, he also increased in experience. I could not always combine in an uninterrupted series the result of his enterprizes, since the advantage or disadvantage thereof did not appear till a long time after. But in general we have seen, that the LORD has crowned his work with success. The *third point* which I have made a rule in this work, is *impartiality*. I can easily suppose, that people may think : how can we expect an impartial history from a man, who professes so great a regard and love for the person of whom he writes, and who stood in such a near connexion with him? will he not call black white and white black, being biased by prejudices? I will not deny that such a thing is possible, and has often been the case; but I would upon this occasion observe

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serve, that it has been my real purpose, that this charge might not be fixed upon me with justice. I hope by the grace of God, to have written so, that the good may appear good; the bad, bad; the truth, truth; and false, false. Many Brethren can testify, that I sometimes dissented from him in regard to certain measures, which I did not scruple to avow before him and others. But after all it must be submitted to the judgment of the reader, how far I have acquitted myself in this particular.

Besides these points, I must further observe: I have made a difference between (a) those things which were perfectly known to me, and such as (b) seemed conformable to truth, but which I cannot maintain with equal certainty. I observe the succession of time as much as possible, but yet so, that I sometimes relate certain particulars beforehand, and bring in the sequel afterwards. At the same time I must own, that it has been impossible for me to ascertain precisely the time of every occurrence.

(c) I

(c) I have sometimes retained the words just as they stand, on which I ground my relation, and at other times made an abridgement thereof.

(d) When any part of the history required an Ecclaircissement, which, if inserted in the relation, would destroy the connexion or obscure it, I have added an explication, by way of note, to such a paragraph.

Having thus related, upon what plan I have composed this history, I will now add in general, what assistance I have had. Our dear Count was used in his younger years to keep something like a diary shewing how he spent his days and hours; by which it appears, not only upon what footing he stood with our LORD *Jesus Christ*, but also with his friends and acquaintance.

Besides those old diaries, of which some parts only are extant, we find in the following times many historical relations of different occurrences, journies, &c. The defects therefore have been supplied by his interfoliated

foliated almanacks, in which he briefly takes notice of what occurred to him from day to day, and in what manner the labour of the Holy-Ghost was continued; on his own and the hearts of others.

I have also made use of his letters, whereof there is a great number, in which he mentions what occurred to him and others. Many accounts of certain persons that were with him on his travels or otherwise, have also been of service to me.

All these materials were delivered to me in writing, out of the archive of the Brethren's unity. Add to these,

(a) The accounts of brethren and friends, which they have communicated at my request, of such occurrences as they have been eye-witnesses of;

(b) What I have gathered myself out of his printed writings, concerning many circumstances of his life;



(c) The observations in the diary of our dear brother David Nitschman, who was with the Count from the year 1727 to that of his departure 1760; (the time of his absence at Ceylon, and what he spent from him, in obedience to the calls of his office, excepted.)

(d) What some Brethren have imparted concerning themselves and the course of certain congregations; of this sort I have a whole treasure of accounts, in the diaries from the year 1747 to 1760, containing as well the Count's discourses as his other transactions.

On this occasion I return my hearty thanks to all, who have contributed towards the work committed to me.

At the same time I must not forget the late Count's adversaries; for they have, however, by their printed accounts, given occasion to a thorough enquiry. I myself have collected their charges, which I laid before him in 1750. This gave rise to his answers to above three hundred brought against



against him, which were printed in 1751 at Leipzig and Gorlitz. His answers to more than a thousand accusations, against him, and the Brethren's-congregations, which are to be found in my Final Apologetic-writing, and were printed in the year following, were likewise occasioned by the adversaries. In these answers there were many things set in a clear light, which refer to the life of the late Count, as well as his mind and sentiments.

In compliance with the earnest request of many, I give into the printer's hands the first part of this work, which is almost complete, tho' not quite ready for the press; and I will endeavour, if possible, to deliver, every half year, one part, 'till the whole shall be finished.

But what shall I say further? God my Saviour be praised in the dust, who hath afforded me strength hitherto, and for all his other undeserved mercies. May he add his blessing to my well-meant labour, that it

xxviii *Author's Preface.*

may redound to his honour and the benefit of mankind. May he graciously forgive every oversight, which, notwithstanding the utmost sincerity of my intentions, I may have committed. For I am a man, and how liable is man to mistakes!

BARBY, March 30, 1772.

A. G. SPANGENBERG.



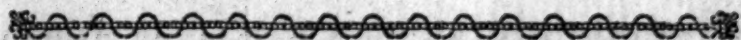
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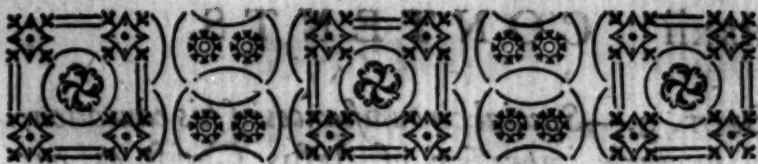
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# PART I.

## CHAPTER I.

*Count Nicolas Lewis de Zinzendorf's  
childhood at Gros Hennersdorf.*



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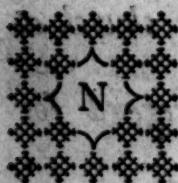
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## SECTION I.



NICOLAS LEWIS, Count and Lord of Zinzendorf and Pottendorf, was born May 26, 1700, at Dresden, and dedicated by his dear parents to the LORD *Jesus Christ* in holy baptism; the sponsors upon this occasion were the Electresses of Saxony, and of the Palatinate, and also the late happy Dr. Philip Jacob Spener. In the following years, he often mentioned his baptism with a deep sense of gratitude. He considered it as an unmerited grace conferred upon him by the hands of the LORD, that he was born and  
baptized

baptized in the Protestant religion. As he increased in years, the Evangelic church became more precious to him, because he found the doctrine of the Augsburg-confession scriptural, and its constitution suitably adapted to the state of children of God; and indeed he shewed upon all occasions a particular love for the same.\*

## S E C T. II.

**I** Think it necessary to take notice of the state of the Protestant church in those days: partly, because it had a great influence upon his education; and partly, because it throws a light upon the following years.

God had at that time raised up many, who not only for their own persons pursued godliness, but also were anxiously concerned about the declining state of the church, and earnestly pressed a practical Christianity. At the same time, as is common in a season of awakenings, there were many persons who expressed themselves in a manner inconsistent with

\* The ill treatment, which he met with from many teachers of the Protestant church, he never imputed to the church itself, but to the misapprehensions of some ill-informed and incensed ministers. As Paul stood affected towards his brethren according to the flesh, *Rom. ix. 1, 3.* so was he towards those of his own religion.



with sound doctrine, or distinguished themselves by particularities in their life and conversation. Several zealous divines thought themselves bound to watch over the pure doctrine, and to oppose every deviation from it. But they had the misfortune, whilst they attack'd the erroneous, to confound with them the orthodox, and to render even those, in point of principle, liable to suspicion. The happy Dr. Spener, notwithstanding all his circumspection, met with great opposition on this account. Other worthy men fared no better, who taught the knowledge of the truth according to godliness: they were all branded with the name of Pietists. On the other hand their adversaries were called Orthodox. These two parties fell at last into such controversies, that we cannot read their writings without pain; and these occasioned great divisions in the Protestant church. It proved of advantage to our Count in the following times, that he saw these things come to pass in his younger years.

## S E C T. III.

**H**IS father was George Lewis, Count and Lord of Zinzendorf and Pottendorf, who, as one of the prime-ministers of the Electorate of Saxony, during his short life, bore the weightiest offices of state with much



much honour.\* His heart was also devoted to *Jefus Christ* as his LORD and Saviour, and therefore he also loved his servants. He was particularly a great friend to the late Dr. Spener, who congratulated him upon his second marriage, (of which our dear Count was the offspring,) in the following words: "May God bless your's and Lady Gerfdorf's marriage-bed with a desirable progeny; and may he grant you faithfulness and wisdom, to offer up again unto him, what he in grace may give, and to educate the same, not according to your own choice and inclination, but to his praise, and according to his rules; and moreover to have the joy, in these corrupt times (when it seems almost impossible for people, especially of higher rank, to give their children a Christian education :) to save their souls; that they may not be carried away with the general torrent of corruption, but that you may rejoice with them eternally, &c."

## S E C T.

\* This is plainly to be perceived out of his *Theological Reflexions*; for therein he mentions, that the Elector John George IV. himself had declared, that of all his privy-counsellors, no one was more zealously attached to him, than he.

## S E C T. IV.

**H**IS mother Charlotte Justine Baroness de Gerßdorf was born at Dresden 1675. She was a learned and pious lady. In her bible, which is now in the possession of her grand-daughter, the present Baroness de Watteville, she has wrote the following with her own hand: \* "On the 26th of May, 1700, being Wednesday in the evening, about six o'clock, it pleased Almighty GOD to give me my eldest son Nicolas Lewis at Dresden.

\* Having also made mention, in the same place of her two sons of her second marriage, she concludes with these words: "Now LORD! here I am, and the children which thou hast given me. But where? in spirit before the throne of thy mercy, but with body and soul still in the world. Ah! in a deceitful world! where I must work out my own salvation with fear and trembling, and also be accountable unto thee for the souls of my children. When I consider the great corruption, into which we all, parents and children, are fallen, I tremble, and my heart beats, and I cannot see how to find my way out of such a labyrinth. To thee therefore I turn, faithful Father! and plead the all-sufficient merits of my Saviour in my behalf. Ah! for his sake be merciful unto me and my children! I know not how to bring them through this world without damage; but thou knowest. Only save them, and me with them; then have we what we want. Thine they are, and I also, in time and in eternity. Amen!"

“Dresden. May the Father of mercies dispose the heart of this child, to walk in the paths of virtue blameless! may he suffer no evil to get dominion over him, but order his steps according to the word of truth, then he will lack no good thing either here or hereafter.”

## S E C T. V.

UPON a summary view of what is here related, we must, according to human judgment, represent to ourselves the family of Zinzendorf as a happy house. The young Count was not only the joy and hope of his parents, but of all their good friends. His father was then in the prime of life, bore important offices, was in favour at court, and according to the phrase of those times, the favourite of all good men. His mother was endued with extraordinary abilities, being well versed, not only in divinity and poetry, but also in the ancient languages of Greece and Rome, and in the modern ones of the polite courts of Europe. On this account she was held in universal esteem. This happy family was separated after the short continuance of six weeks. For it pleased God, in an unexpected manner, to take the father of our young Count to himself. At his approaching dissolution, they brought him his little son, whilst asleep, that he might



see him once more and bless him. Among other things he said: "My dear child! I am to impart my benediction to thee, and thou art already happier than I am; although I am standing almost before the throne of *Jesus*." This has been related by persons then present, who have retained a deep impression thereof. The last blessing of the father, was of more importance to our young Count, than the greatest earthly inheritance would have been;\* tho' in reality his paternal estate was but small. For his father, tho' not extravagant, much less used to contract debts, was of a very generous turn; and therefore a much less portion fell to his share, than might have been expected according to circumstances. He left behind him another son, Count Frederic Christian, by his first marriage, and a daughter, Countess Susanne Louise, who in the year 1707, was married to her cousin german Count John George de Ortenburg, and two years after departed this life.†

S E C T.

\* He remarked the day of his father's decease as a memorial day, which he annually commemorated.

† The house of Zinzendorf and Pottendorf was already known in the history of the eleventh century. It was raised to the dignity of Counts of the Holy Roman Empire in the year 1662; but, above a hundred years before, invested with the office of Chief Hereditary-ranger in the Dukedom of Austria, below the river Ens. The first Lord of Zinzendorf and Pottendorf, of the Augsbург-confession, was John IV. junior, privy-councillor of his Roman

## S E C T. VI.

**A**FTER our young Count was become an orphan July 9th, 1700, and his mother a widow; (who had lived with her consort only one year,) she returned with her son to her parents. (Her father was Nicolas, Standard-bearer to the Holy Roman Empire, and Baron de Gersdorf, Gross-D 2 Hennersdorf,

Imperial Majesty. He died in the year 1552. His son Alexander I. and his son John Joachim, and the grand-father of our Count, Otto Henry, were all of the Augsburg-confession, and remained with their families on their estates in Austria, and have done great services to the house of Austria, in the army as well as in the cabinet. His grand-father Maximilian Erasmus, removed to Franconia, on account of religion and liberty of conscience, with the loss of all his estates in Austria: and settled at Oberbury, near Niirnberg; and his two sons, viz. Count George Lewis, the father of our count, and Count Otto Christian, Royal-councillor, General Master of the Ordinance, and also Chief Commandant of all the Saxon-fortifications; who, as uncle to our Count, together with his mother, were his guardians, and in the year 1718, in the month of July departed this life in the 57th year of his age. The fcoff of the noble house of Zinzendorf, to which several princes, counts and lords belong, devolved in the year 1719 on Count Frederic Christian, the above-mentioned brother of our Count, and senior of the family. After his death, December 15th, 1756, the seniorship fell to our Count: but he surrendered both, March 20th, 1757, to his nephew, Count Lewis Frederic Julius, at present actual Imperial-royal-

Hennerſdorf, Bertholdſdorf, Baruth, Teichniz, &c. Royal Poliſh and Electoral-Saxon Privy-counſellor, High-ſheriff and Director of the Markgraviate of Upper-Luſatia,† and her mother

privy-counſellor, and Preſident of the Exchequer at Vienna.

Our Count himſelf, in a poem on his brother, has given a ſuccinct hiſtory of the houſe of the Counts of Zinzendorf.

When Lucus Bakmeiſter, doctör and profeſſor of divinity at Roſtock, under Emperor Rudolph II, at the requeſt of the Proteſtant States, in the year 1580, in Lower-Auſtria, held a viſitation; he found on the Zinzendorfian-eſtates four Proteſtant churches, and paſtors, viz. at Lunz, Carlsſtetten, Pottendorf, and at Orth on Markfeld; an account whereof John Bakmeiſter, M. D. and profeſſor at Tübingia, extracted out of his grand-father's viſitation records, of all the churches in Lower-Auſtria the 16th of April 1733, for our Count.

† This lord came into the world June the 9th, 1629, in very heavy times. The whole country was ruined by the wars, and in the utmoſt calamity.

Being ſcarce two years old, he loſt his father Nicolas de Gerſdorf at Malſhwiz, who as an adherent to the Proteſtant religion, had been Imperial-counſellor and Governor of the Imperial-territories in the kingdom of Bohemia, and afterwards had borne conſiderable offices in Upper-Luſatia. Nothing but uneaſineſs, poverty, and miſery, was the portion of this young lord. In the year 1643, he came to the Electoral Prince, John George, but even then he was in diſtreſſing circumſtances on account of the Swediſh wars. From the year 1647 to the year 1651 he was at the univerſities, and on his travels, being ſupplied by the Elector with neceſſaries.



ther Henrietta Catharine, born Lady de Friesen. ||) On December 15th, 1704, she was married again to the Royal Prussian Field-marshal, and Knight of the Black-eagle, Lord Dubislav Gneomar de Nazmar. Thus our

D 3

Count

Afterwards he was invested with several important offices, and God blessed him in a rich measure in all his undertakings. The prevailing disposition of his heart was, by the grace of God, in heavy circumstances to confide in him, and in prosperity to reflect on the days past, and to thank the LORD for every dispensation. He was a great enemy to injustice and deceit, and assisted the poor and necessitous to the utmost of his power. The paternal benediction that he imparted to his daughter and her consort, which he wrote (in the bible he made her a present of, and is the same that I mentioned before) is very simple and ingenuous. Ah how much has the present century deviated from that simplicity! In the year 1702, August 23, he departed this life, having served five Electors of Saxony successively to the end of his life, with unintermitted faithfulness. His elder brother from his father's first marriage, was Gottlob Aaron Reich de Gersdorf of Caupa, &c. Electoral-councillor, Chamberlain and Administrator. His son Christopher Frederic was Royal-Polish and Electoral-Saxon-chamberlain, Privy-councillor, and Councillor of Justice, and also Plenipotentiary Envoy at the Diet of Ratisbon, whom his Imperial Majesty raised to the dignity of a Count of the Empire. His son Frederic Caspar, Count de Gersdorf was Lord Lieutenant of Upper-Lusatia, and died July the 17th, 1751. Farther accounts concerning him will occur in the following history.

|| Concerning this sensible, learned and pious lady, whose memory is yet highly respected, I will



Count enjoyed the inspection of his mother only 'till his fourth year, and saw her but seldom from that time during his childhood ; but he declares, " that the sight of her always " made

only mention three particulars which refer to the life of our Count.

1. She was a faithful friend of the well-known handmaid of *Jesus Christ*, Benigna Countess Dowager of Solms Laubach in Wildenfels, born Countess de Promniz of Sorau. She was aunt of the Dutchess Dowager of Brunswic Wolfenbittel, and mother of the Countess Erdmuth Benigna (who on December the 10th, 1694, was married to Henry X, Reufs, senior of that house, Count and Lord of Plauen) and grandmother of the Countess Dorothea, afterwards consort to our Count. The late Dr. Spener calls her emphatically the pattern of benignity, an ornament to the church, and one of the principal persons, who by their example encouraged him in his office ; for he continued in a blessed connexion, in Wetteravia, with her and the old Princess of Stolberg Cedern, twenty years, viz. from 1666 to 1686. This happy lady had engaged in the closest intimacy with the Countess Benigna, to serve the will of the Lord, in these last melancholy days.

2. Having survived this her hearty friend, who departed this life happily in the year 1702 in the 54th year of her age, she exercised such a blessed motherly faithfulness towards her eldest son Frederic Ernest, Count of Solms Wildenfels, afterwards Imperial Privy-councillor, and President of the Imperial Chamber of Justice at Wezlar, that he ever after looked upon it, as the cause of his spiritual and temporal welfare, during his whole life.

3. The old Count Frederic Gottlob de Girsdorf, Privy-councillor at Dresden (who died in the year

"made a blessed impression on his heart".\*  
On May the 13th, 1739, she became a widow again; and remained in this state at Berlin, as a widow who trusted in God, 'till she entered into her eternal rest in the 89th year

1751) was her son, and father of the Electoral-Saxon Prime-minister Count Nicolas Wilibald at Baruth, who died in the year 1765.

In the year 1729 there was published a collection of her hymns and poetical meditations, of which the late Dr. Anton, as appears by the preface, had a very high opinion.

\* In the year 1751, we read in the declaration concerning the charges against the Brethren's-church as follows: "As touching the Ordinary of the Brethren, he is now fifty years old; his mother is yet alive, and he stands not only in a respectful connexion with her, but notwithstanding their different courses in life, to this very day it is his first thought in every undertaking to consider, what would be most pleasing to her. Before that time, viz. 1749, he says: It is truth, that during my whole life (my mother being still alive) I have not only as a child, but as a subject respected my parents. I enjoy the blessing of my mother wherever I move, and she has (upon mature consideration) surrendered me without exception unto him (these are her own words) who is my All in All."

It cannot be denied that this lady was often thoughtful about her son's extraordinary course, and also at certain times dissatisfied with him on that account. But again, when she was thoroughly informed, she was remarkably affectionate towards him, which her letters to him, yet extant, abundantly testify.

year of her age. Her son shewed a filial respect towards her as long as she lived.

## S E C T. VII.

OUR Count remained with his grandmother 'till he was ten years old, and thus escaped many a danger to which young people are exposed, who are educated in the midst of the vanities of the world. She had a great affection for him, and he in return, notwithstanding his lively temper, shewed her all filial respect and obedience. His education was conducted before the LORD in great love and with much grace and wisdom, and the sweet doctrines of the gospel replenished his heart and mind. Besides the personal converse with her and other religious persons, he had daily opportunities\* in her house, to hear

\* To this place belongs the following remarkable incident: The late Mr. de Oxenstein, a magistrate of Frankfort on the Mayn, has related upon a certain occasion, that he was once in his youth on a visit at Gross-Hennersdorf with Dr. Spener, (who had the care of his education) and that Dr. Spener with imposition of hands blessed the young Count Zinzendorf, who was then four Years old, in hope that he should further the kingdom of *Jesus Christ*. He still remembers the impression he had at that transaction, and could never forget it. In general many devout men, especially Doctor Anton, who occasionally visited Gross-Hennersdorf, and saw the young Count, conceived a great love for him.



hear and to read the bible and other spiritual writings, especially Dr. Luther's; and thus a foundation was laid for forming his mind and actions both in his childhood and throughout his whole life. He himself has often declared, that it was owing, under God, to this careful education, that in his mature advanced years, he could relish nothing but the doctrine of *Jefus Christ*, and his death and merits.

### S E C T. VIII.

**T**HE intention at that time was, that our young Count, as a pious Lord, should be trained up for offices of state. The example of his ancestors, as well as of relations still living, was set before him; and they had no doubt of obtaining their purpose. His bodily constitution was delicate and weakly; but there was hope, that in process of time he would recover strength; which also came to pass, tho' not before his twenty-first year. It was observed, that he had a remarkably tenacious memory; but  
because

Consequently he says: that he already, in the first five years of his life was assured of the united special blessings of those men of God, Spener, Anton, Franke, and the Baron de Canstein, and was afterwards encouraged by them both by word of mouth and in writing, to pursue the ways of God.



because his temper was volatile, his progress in learning was slow. He had a strong imagination to represent things to himself, and to conceive clear ideas, and also a power to compare them, and to form a judgment. He had also a singular facility in expressing his thoughts with perspicuity. Tho' he was endued with great vivacity, yet he had also a solid judgment. At certain times he was passionate, impetuous and positive.† He describes himself thus: "I had a simple natural genius; a good memory; and my temper was rather lively than phlegmatic; a tranquil disposition to weigh the causes of things; and a quick invention, that might have proved more fertile, if my reflections had been less scrupulous. A propensity to solidity, and a love of truth, moderated even my fancy for poetry."

## S E C T. IX.

IT was clearly to be seen, that the grace of our Lord *Jesus Christ* was not in vain bestowed on the heart of this child. His  
aunt,

† Mon génie étoit simple, mais naturel; j'avois de la mémoire, avec un esprit plutôt vif que phlegmatique; une assiette assez calme pour balancer les raisons d'une affaire; Une invention naïve, qui auroit prospéré, si la reflexion avoit été moins scrupuleuse. Un penchant vers le solide, et un amour du vrai modéroit jusqu'à ma fantaisie de rimer.

aunt, Lady Henrietta Sophia de Gerfsdorf, made it her special occupation to pray with him morning and evening; but his grandmother remained still the principal person who supplied the place of a mother to him. She kept him under her immediate inspection, and was earnestly concerned for his preservation from all such things, as might prove detrimental either to his soul or body. Her walk and conversation so harmonized with the instructions she gave him, concerning our dear Saviour and the imitation of him, that her example was productive of no less fruit than her advice. In his education the principles of all goodness and wisdom were inculcated, and his capacity rendered them effectual. Mr. Christian Lewis Edeling, afterwards inspector at Schwanbeck, was for three years his preceptor; and before he was four years old, he had learned the principal points of the Christian doctrine; and especially that truth, that *Christ* is our brother, and had died for us, which made a deep impression upon his heart.†

## S E C T.

† I will here subjoin what I find in a diary Dec. 21. 1747, "my preceptor," he saith, spoke upon the word, "*Ah brother!*" and recollected, that when "he was a child, he once wept bitterly that he had lost by sleeping too long, an opportunity of hearing a discourse upon that verse, *Our dear Father in heaven thou art, since Jesus Christ's our brother.*" This

## S E C T. X.

**F**ROM his fourth to his sixth year he learned so much of the universal history as could be taught by word of mouth. As soon as he was able to read, he learned to write; but in acquiring languages, made a slow progress.

His heart was pervaded by the love of *Jesus* even before every Christian doctrine could be unfolded and cleared up to his understanding. || Now

“idea had a blessed effect upon him in his  
 “third, fourth and fifth years; and he believed,  
 “that in consequence of this, every soul was in-  
 “titled to converse with our Saviour in a brotherly  
 “manner; and that he was always pleased to  
 “listen to every word we spoke to him even of the  
 “least importance.

His respect for Luther's small catechism, and the truths of God therein contained, which he learned whilst a child, remained invariable to the last. Next to the bible he knew no better book; and esteemed it a master-piece of that great servant of God; in composing of which the Holy-Ghost had directed and supported him in the most powerful manner.

|| In a Hymn, composed in the year 1726, he expresses himself as follows:

My love to *Jesus*, though unseen,  
 Commenc'd as soon as he was nam'd;  
 What human reason can't explore,  
 Was that which my whole heart inflam'd;  
 And now thus influenc'd from above,  
 My soul is join'd to him in love.



Now, as his heart by the grace of God, which is powerful in weakness, and delighteth to perfect praise out of the mouths of babes, was inflamed with the love of *Jesus*, therefore were the old hymns that treated of him, especially in the Advent and Passion season, extremely agreeable. In a hymn which he composed March the 7th, 1756, for his dear grand-son, John Lewis de Watteville, and in many other writings, he gives us some idea of his tender years. He used many weeks before hand to rejoice at the approach of Advent and the Nativity of *Christ*, on account of the beautiful hymns\* that are generally sung on those festivals, *e. g.*

*Saviour of the nations come, &c.*

*Praise God ye Christian people dear, &c.*

He felt an uncommon joy at the Lent and Passion seasons, when the life and sufferings of our *LORD Jesus* are particularly commemorated, as also at the reading or singing of those expressive hymns which treat of that subject. *e. g.*

*LORD Jesus Christ, true GOD and man,*

*Who for our trespasses wast slain, &c.*

*O world attention lend, &c.*

*O head so full of bruises, &c.*

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Then

\* On this occasion I must take notice, that he remained a lover of such old Evangelical hymns till his happy departure.

Then he expected to hear something extraordinary related, concerning our dear saviour; then he would join in singing those hymns, and represent to himself every scene of his sufferings, in as lively a manner as if he himself had been bodily present. And this was his constant practice ever after.

### S E C T. XI.

**I**N the preface of the *Büdingen-Collections* of some documents, relative to church-history, he relates the following: “ Once in my  
 “ sixth year my preceptor at parting with me,  
 “ after the evening-prayer, made use of  
 “ several very tender expressions, concern-  
 “ ing my Saviour and his merits, and with  
 “ what equity I belonged to him alone. These  
 “ words were so clear, lively, and convinc-  
 “ ing to me, that I could not refrain weep-  
 “ ing, and took the firm resolution, to live  
 “ henceforth wholly to that man, who laid  
 “ down his life for me. These sentiments  
 “ were cherished in a tender and evangelical  
 “ manner by my dear aunt Henrietta. I told  
 “ her my whole heart, and then we brought  
 “ it fellowshiply before our dear Saviour.  
 “ For I was with her without reserve or shi-  
 “ nefs; she was acquainted with my good and  
 “ bad. If any part of my education has had  
 “ a greater influence than another upon my  
 “ subsequent

“subsequent actions, it must be the regulation of those small associations of intimate friends, called Bands. For I have ever since kept in mind that plan of familiarity and confidence, and have sought upon every occasion, to put it in practice.”

In this account I find three points, which from his infancy, became more and more important to him and from time to time took deeper rooting in him which he also ever adhered to, and maintained 'till he went home to *Jesus Christ* out of this world. The first is, the deep impression of the sufferings and merits of *Jesus*†; the second, his firm determination

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nation

† What Dean Bengelius in his *Considerations on the Brethren's-congregations*, mentions of the spiritual state of the Count: *that he continually retains the most noble compunction, wrought in his inmost heart by looking unto Jesus the crucified*; that I can also testify. When he came to speak of the torments of God our Saviour, (which was his constant theme; for his heart was full of that matter) he expressed himself in such an heart-felt manner, that whosoever had experienced it in the school of the Holy-Ghost, must in his conscience give him that testimony; that he, as a poor sinner, lived in the merits of *Jesus*. The situation of his heart may be seen out of the following hymn:

Thy cross, thy shame, thy pangs, thy smart,  
Thy stripes and wounds dilated,  
These are the charms which have my heart  
Ravish'd and captivated.



nation to be wholly his, who died for him†;  
and in consequence thereof, the third, his  
unreserved

The fire that burns and flames within,  
Is that divine impression,  
That thou wert bleeding for my sin,  
And di'dst for my transgression, &c.

† In one of his Poems he has expressed his mind  
in the following words :

That very *Jesus Christ*, who dy'd upon the tree,  
Whom his own brethren mock'd with th' utmost  
cruelty ; [brac'd,  
Whose doctrine afterwards by kingdoms was em-  
Whose badge great Potentates did wear upon their  
breast.

He from my tend'rest years did sweetly draw my soul,  
And with a pow'r divine did my whole heart con-  
trol.

His drawings I have felt ; in him I will abide ;  
'Tis he that has disarm'd my worldly pomp and pride.

I was a *Zinzendorf* ; such should no moment spend,  
Except directed to a profitable end ;  
Therefore a deep concern I felt with heavy weight,  
Lest useless, I, too soon, might hence evaporate.

Now by a two-fold law I am a *Christian* quite ;  
Such should not be consum'd without imparting  
light ;

Faith without works is sure a damnable conceit,  
For reasonable men a doctrine quite unfit.

Therefore did I resolve ev'n in my tend'rest years  
With *Jesus*, who the name of King of Glory bears,  
To have my name eras'd out of the world's record,  
And stand before mankind as servant of the  
LORD, &c.

unreserved and plain conversation with his nearest friends\*.

## S E C T. XII.

**B**UT now let us hear, how he himself describes his childhood. “It was my happiness,” says he, “that I soon experienced my Saviour in my heart. Since then the bent of my inclinations has been and still is towards that bridegroom of my soul who hath atoned for me.” Further: “our Saviour granted my request, whilst I lived a child at Hennersdorf, when I began to love him, heard him many thousand times in my heart, and saw him with the eye of faith.” &c. Moreover in a discourse kept at Geneva. “My dear children, I will relate to you, what I did when I was a little child, and if you like it, you may do the same. I was told that my Creator became man. That affected me exceedingly. I thought within myself: if the dear LORD

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\* In this hearty confidence with his friends I found him, when I paid my first visit at Herrnhut. Since that time I have always observed, that it was a peculiar pleasure to him, when he could open his heart freely to a friend. He never changed in this respect to the end of his life, but would speak quite candidly and simply of his soul's situation, and of all such things, as are incident to human life, according to the true state of a poor sinner's heart.

“ be rejected by every man, yet will I cleave  
“ to him, and live and die with and to him.  
“ Thus I have childlikely conversed with him  
“ for many years, and spoke to him, as one  
“ friend does to another, for hour's together;  
“ and in this meditation I used to walk up  
“ and down in my chamber. In this inter-  
“ course with him I was happy and thankful  
“ for all the good things, which he intended  
“ for me by his incarnation. But I did not  
“ fully understand the extent and all-suffici-  
“ ency of the merit of his wounds, and, ah !  
“ the cruel death of my Creator. The misery  
“ and insufficiency of human nature was also  
“ not fully disclosed. I therefore thought I  
“ must contribute my share of performance  
“ towards obtaining my salvation, 'till on a  
“ certain day never to be forgotten, I was so  
“ strongly impressed with the sufferings of my  
“ Creator, that I first melted into thousand  
“ tears, and then attached myself unto him  
“ more closely and tenderly than ever. I con-  
“ tinued to speak with him when I was alone;  
“ and I believed assuredly, that he was pre-  
“ sent with me. I had learned many texts of  
“ scripture which contained great truths. I  
“ was persuaded—he is God, and therefore  
“ understands me, though I cannot properly  
“ express myself: he knows what I fain  
“ would say. *I thought often*, if he heard me  
“ but once, it would be enough to make me  
“ happy



“happy all my life-time. Thus have I now  
 “had the grace to maintain an intercourse  
 “with him in so lively a manner, as if he had  
 “vouchsafed me his bodily presence, and I  
 “find myself more and more happy every  
 “day in this blessed fellowship.”

### S E C T. XIII.

**H**E relates not only in the preface to the Büdingen-Collection, but also in several other letters, that in his seventh and eighth year he was attacked with strong spiritual temptations, which constrained him to apply to the throne of grace and to pour out the distresses of his heart in humble and earnest prayer to God. He mentions especially one night, when on account of a certain hymn, which his grand-mother sung with him, before he went to rest, such thoughts came into his mind as astonished him, and deprived him of sleep. But because his heart cleaved to our Saviour, he suffered no harm thereby. They consisted of such speculations as tended to scepticism, occurred again and again, and made him very anxious and restless. But they were loathsome to him; for his heart loved our Saviour; what he had experienced in conversation with him, harmonized with the words which his heart had apprehended out of the scriptures.

Certainly,

Certainly, the human heart is in itself corrupt enough to produce evil thoughts and conclusions; at the same time it is also possible, that God may permit the enemy in some measure to tempt. I presume not to determine what brought our Count into this distress; thus much I know that the experience, which he had from his youth up, had taught him the best way, through the grace of God, to resist temptations. A heart filled with the love of *Christ*, that depends upon the word of God, and takes refuge in *Jesus Christ*, even in temptations will not be put to shame.†

#### S E C T. XIV.

**I** WILL here relate something concerning his childlike and early converse with *Jesus Christ* the friend of children. Sometimes when he found a pen, ink, and paper, he would

† Upon this occasion our Count learned to know the right use of the scripture and reason: which he also takes notice of in the preface to the *Büdingen-Collections*. This being a subject which refers to his whole life; I will briefly mention his ideas: he could not bear, when such things, as require the use of reason, were treated in an unreasonable manner. In natural things, e. g. managing a family, trade, navigation, commerce, &c. every one should according to his insight not only use reason, but use it properly. We cannot, without reason comprehend the truth, taken and deduced out of the holy scrip-

would write letters to our dear Saviour, wherein he expressed his heart's situation, and then threw them out of the window, hoping that he would find them. His covenant with our Saviour was this: "Be thou my dear Saviour, and I will be thine." And this he often renewed. About a couple of months before his happy departure, he related to the children in the school at Hengersdorf many circumstances of his life from his third to his tenth year, at which time he thought nothing greater than to be a servant of our Saviour.\* But the whole scope of the gospel as understood and enjoyed by the children of God in this time of grace, was not then clear to him; for if he had rightly apprehended the grace of the following time,

which  
 tures, what words stand there, what is their meaning, how they connect with the foregoing and following, &c. but as soon as it is clear; thus it is written, thus I read there, this and that is the sense thereof! then the heart should grasp after and keep fast to it. He declared often that it sufficed him to know, thus and thus the Lord hath spoken, thus and thus it is written in his word, *that* he believed, *that* he staked his all upon, *that* he maintained, and on *that* he would live and die.

\* In the last theological reflexions, he says, "From my childhood there was a fire within me, to preach the eternal God-head of *Jesús*, without prejudice to others, in hearty love; but with an overpowering emotion of my own heart, which exults, *when it enters upon this subject.*"



which our children now enjoy, and which consists in the tenderest reverence towards the humanity of our Creator and Saviour, from the boy's age, to the full stature of man, then he would have almost been beside himself for joy and awe. That knowledge he attained gradually, which our children now have concentrated without prolixity. During his whole life, even in his 60th year, he could recollect every place in the castle of Hennersdorf, where he had tasted and seen the goodness of the LORD, and this he always remembered with peculiar gratitude.

### S E C T. XV.

**I** WILL only subjoin one or two remarks more concerning his childhood at Hennersdorf. When he went to church, and could infer from circumstances that the holy communion would be kept; then his thoughts dwelt entirely upon that solemnity. He could not help shewing the utmost respect, afterwards, to every one that had been a participant, because these words in a beautiful communion-hymn,

*“He who heav’n’s expanse can manage,  
Will now rest in thy poor cottage, &c.”*

*All my bones with GOD connected,  
This I wish through thee effected, &c.”*

were

were so impressivè, that he verily believed, the very bones of such a communicant were now connected with God through the participation of the body and blood of *Jesus*. Besides this, he was very attentive to the prayers which he heard at church; these became so familiär to him, that he could repeat them by heart at home. As much as he liked to hear of our saviour, so he also delighted to speak of him; and when he was alone, and under no restraint, he would make a little oration to the chairs, which he, by way of exercise and amusement, had ranged round about him.

Out of the abundance of his heart his mouth spoke.†

Nothing was more agreeable to him than the opportunity of shewing a favour to any one.\*

The

† When the Swedes in the year 1706 overspread all Saxony, there came a detachment of their soldiers to Hengersdorf to demand contributions. They entered immediately into the castle, yea into the very hall where our young Count of six years kept his usual devotion. The countenance of this child and the frank address of this little lively preacher did so pierce the hearts of these people, that they almost forgot the errand they came upon.

\* His propensity to do good remained his invariable characteristic. There was no great need of alledging many reasons why; but it was enough for him to know, that our dear Saviour himself took pleasure in dispensing universal beneficence; and not to be able to afford help, when needful, gave him

The first piece of money, which was given him in his sixth year, for his own use, perhaps by way of trial, he accepted; but immediately made a present of it to the first person he met with.

He loved most affectionately and passionately those persons, who took notice of him and laboured for his good.

It did not come into his mind that he had any thing preferable to other children; but he once overheard others speaking of himself, that it would be necessary to keep him under, because he was a peculiar child; this brought him first upon thoughts which did him no good.

great pain. There was nothing too dear to him to part with, when he believed another stood in greater need of it, than himself; and when he administered relief, it was done in such a graceful manner, as rendered it doubly acceptable. To serve persons who loved him, was a joy to him; but to shew kindness to one, who did not love him, was a double pleasure. The least act of kindness or service done him in season, left an impression upon him for many years; and when opportunity offered to make a return, he knew no bounds nor limits. He found such satisfaction in doing good, that he often exceeded his ability, and yet was not lavish, as to his own person. The bent of his mind was at least to be sparing, that he might have more to give. In short, his soul was from his youth up full of love and compassion towards every, yea the very meanest creature of God.

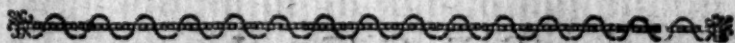




# PART I.

## CHAP. II.

*Concerning the time spent at the Academy at Halle, from 1710 to 1716.*



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SECT. 13.—*Of his journey to Hennersdorf, and the consequences of his residence in the Academy.*



## S E C T. I.

I Have purposely described the years of the Count's childhood in so particular a manner ; because I look upon what passed therein as the foundation of his future actions, and the happiest part of his life ; we now proceed to the course of his studies at *Halle*. His grand-mother had a general and impartial love for all true servants of God, but yet a peculiar confidence in the late professor Herrman Franke. She therefore contrived it so, that her dear grand-son might enjoy his care, with the concurrence and assistance of his mother and father-in-law ; and thus he came, August 16, 1710, in his eleventh

eleventh year, to the Royal Academy in Halle, which, on account of its good regulation, especially with regard to the education of young noblemen, was in universal repute. Here he was treated in a very strict manner, in consequence of a certain idea which professor Franke entertained of him. He had been represented to him as a capable and ingenious young lord, but one who must be kept under, that he might not presume upon his talents. The consequences of this humbling method, occasioned our Count many heavy hours. He was placed in the lowest classes; others, who were his inferiors in learning, were preferred before him; the least mistakes were corrected in an unbecoming manner; such things were often exacted from him, as he could not comply with, without incurring contempt; and he was pointed out in such a light, as rendered him ridiculous to others.\*

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SECT.

\* I will not criticise upon this treatment. Thus much I know, that no man becomes truly humble by means of such abasements contrived by men, but only through the grace of our Lord *Jesus Christ*. Mean while, I believe, that God permitted it and turned it to his advantage. If he had not had a lively sense of the divine grace in his heart, the consequences would undoubtedly have been, either a bitterness, or a shiness. But with him it had this effect; he adhered the more closely to our Saviour, and became in time detached from men, on whom he otherwise might have depended too much.



## S E C T. II.

**I**F his mind had been wholly intent upon his studies, according to the usual way of young people, he would not have found it difficult, to have acquired a considerable fund of learning. But the summit of his wishes had another aim. He loved the *LORD Jesus Christ*, and his thoughts were continually occupied, in what manner he might become a joy to him, and serviceable to mankind. Such sciences as merely employ the judgment or fill the memory, but afford neither nourishment nor enjoyment to the heart, were not the most agreeable to him. He therefore did not pursue his studies with much ardor, but rather out of obedience. And it did not happen without a particular providence of *GOD*, that he made not human learning his main point, but preferred the love of *Christ* to all knowledge; which proved to his advantage. Probably his sickness, of which we shall speak hereafter, had also, at certain intervals, an oppressive influence upon his spirit. Nevertheless, he did not spend his time in the academy without application, and profited more than could be expected, considering the situation of his mind. In the Greek language he advanced so far, that he not only understood the new testament, and other books used in schools, but also in his 16th year,

year, at a public exercise, pronounced an oration in that tongue. Of the Latin he was such a master, that he frequently spoke *extempore* upon any subject proposed to him by way of exercise. But in learning the Hebrew he made no great proficiency, tho' he had three years instruction therein. As to poetry, he possessed such a readiness, that the verses flowed faster than he could write them down.†

### S E C T. III.

**S**HOULD it be asked; what was the natural propensity of the young Count's mind? He could not be ignorant, that in consequence of his rank and genius he possessed a certain superiority. Did not the corruption which lies in all men, shew itself on that account? this I will answer in his own words: "I was not without pride; but it is also certain, that my pride chiefly referred to political affairs, F 3 " and

† He has expressed himself thus concerning his studies: "I became in process of time more acquainted with the sciences. And when in the year 1715 I had passed through all the classes, from the lowest to the highest, a select one was granted in favour of me and a young Hungarian nobleman, in which I spent a whole year in reviewing, in a cursory manner, the sciences, the academical theology, jurisprudence, and philosophy, as taught by the most approved authors."

“ and family connexions, and especially to na-  
 “ tural talents and address ; tho’ it never had  
 “ an influence on me in the cause of religion.  
 “ But in the year 1715, it pleased God for  
 “ the first time to cross my natural pride. I  
 “ had often pronounced public orations in  
 “ the Latin, German, French, and Greek  
 “ languages, but from a certain kind of pre-  
 “ sumption at a solemn examination, I had  
 “ not learned by heart my oration, consisting  
 “ of three hundred verses, but confided in my  
 “ having composed them ; and in the presence  
 “ of the marquis of Bareuth, the university  
 “ of Halle, and many other persons of distinc-  
 “ tion, towards the end of the oration I found  
 “ myself at a nonplus, although the auditory  
 “ did not observe it, because I soon recollected  
 “ myself ; yet I perceived a divine caution  
 “ therein. Since that time I have lost my pas-  
 “ sion to excel, and have begun to satisfy  
 “ myself with doing my duty.”

#### S E C T. IV.

**T**HUS far he had continued in a hearty  
 and tender love towards our Saviour.  
 He was endued with good sense, but at the  
 same time with a child-like simplicity, to  
 which his education hitherto had much con-  
 tributed.

He was neither scrupulous nor anxious  
 about certain indifferent things, which at that  
 time



time caused many disputes. When he played with his fellow students, made a genteel appearance, and was active and chearful, it never came into his mind that there was any thing wrong in it.

Though he chose to be alone whenever he could, and enjoyed retirement, yet he also loved company, provided he could act according to his conviction: for he had a friendly disposition, which gained much upon others. But being afterwards acquainted with the controversy about the *Adiaphora*, he became scrupulous. Some people he knew, that refrained from diversions and things called indifferent, who yet allowed themselves in such as were evidently repugnant to the word of God. Others he also found who pleaded for them from a love of vanity; neither of which different parties loved the Lord *Jesus*, notwithstanding their profession of his name.

Then he began to speak differently to different people. He declared to the adversaries of the *Adiaphora*, that a person might spend his time in the practice of worse, than the so called indifferent things, for instance, when people sit together and either use vain conversation or cast severe reflections upon their neighbours; which in his opinion was of a more hurtful tendency, than what are commonly deemed innocent diversions. To the favourers of the *Adiaphora*, he earnestly set forth

forth the harm they might produce. But he himself was not always consistent in this respect. For sometimes he joined in such amusements with a good view,† and at other times he could not be persuaded to attend them. His behaviour herein, as well as declarations upon that subject, drew upon him the ill-will of many persons, which caused him much trouble; they who did not love the *LORD Jesus Christ*, and hated discipline, became his enemies, because they knew that he was not of their mind. Those again, who were zealous against the *Adiophora* and deemed them sinful, did not trust him, and doubted of his conversion, because he seemed in some sort to allow of them.

### S E C T. V.

**W**HATEVER was consonant to the conviction of his heart, he sought to improve in the best manner. In a certain place he writes, “The daily meetings in professor Franke’s house, the edifying accounts concerning the kingdom of *Christ*, the conversation with witnesses of the truth in distant regions, the acquaintance with several missionaries, the sight of divers exiles and prisoners,

† Afterwards he formed a resolution, in order to give no offence to the weak in faith, to renounce all diversions,

ers, the regulations of the orphan-houses, which at that time were in a very prosperous state, the chearfulness of that man of God in the work of the LORD, together with various heavy trials attending it, encreased my zeal for the cause of the LORD, in a powerful manner, and laid the foundation of the knowledge of such things as tend either to the furtherance or hindrance of true Christianity. I was then deeply impressed with an earnest desire to suffer any hardships, with a firm belief that I should be supported under and carried through them, and with a full determination to be contented with the meanest circumstances, so that I might promote the cause which I had at heart: and I still remember, when and upon what occasions I was thus affected.”

## S E C T. VI.

**H**E continued still in his confidential converse with our Saviour, and enjoyed many a blessing in prayer. He also included

|| I find in his own hand-writing how gratefully he recollects the blessings he enjoyed by means of the sermons of those men of God, Franke, Breithaupt, Freytingshausen, Wiegler, Henke, &c. and concludes with these words: “It was always a joy to me at Halle, to take some person with me to church, being persuaded, of the excellency of our ministers.”



cluded his suffering fellow-christians in his intercessions, being touched with their afflictions. He was of a noble and generous way of thinking; but being unexperienced, made frequent mistakes, notwithstanding his carefulness, and besides was often falsely accused; both which circumstances sorely afflicted him, for he loved, and liked to be beloved. It was a great comfort to him, that he enjoyed an intimate friendship with many of his school-fellows, and the hearty love of several preceptors, especially Doctor Anton. The heart of our young Count manifested itself, even under these disagreeable circumstances. When his imprudence had obliged his preceptors to use him with severity, he was inconsolable, 'till they were reconciled; yea he went so far in this respect, that he afterwards found reason to be ashamed of it. But it must be owned, that he lost somewhat at Halle of his clear insight into the gospel, and grew anxious about many things. The grace of our LORD was still predominant, but he fell in some measure into that state which Paul describes, *Rom. vii.*

## S E C T. VII.

**T**HOUGH he was naturally curious, yet he did not like to hear things which produced hurtful ideas. He was however exposed

posed to various temptations. In a certain place he writes as follows, "Seductions enough were presented to me. My fellow-scholars endeavoured to instill into my mind a liking to the daily encreasing sins of the schools; with all the cunning artifice and plausibility, that Satan could use to ensnare the human soul. These insinuations had some effect upon me, for being of a forward disposition, I had a propensity to know all that was bad and good. But because I felt inward corrections of grace, I was not only restrained from evil deeds, but had several times the happiness to reclaim my seducers, to gain them over to our Saviour, and to join with me in prayer."

### S E C T. VIII.

AT this time he was wholly intent upon bringing souls to *Jesus*; to the end, that they might become partakers of that grace which he himself had received. In a letter which he wrote several years afterwards, he expresses himself in the following manner: "At the academy in Halle, I sought to gain several young people for our Saviour, and with that view began to keep small meetings in distant places, or in chambers where we could be unobserved. Which con-

"tinued

“tinued six years not without a blessing.\*  
“Some deserted us, but others came in their  
“room. There were at the same time  
“certain, so called religious associations est-  
“ablished under the direction of one of the  
“tutors, but they did not succeed so well,  
“because we, who attended them, were under  
“restraint, &c.” He had been already con-  
vinced from the words of *Jesus* in the 17th  
chapter of St. John’s gospel, that it would be  
of infinite service to the cause of *Christ*, that  
his people should bear a tender and affection-  
ate love towards each other. Consequently  
he loved almost to excess every one that had  
the least appearance of giving his heart to our  
Saviour. The conversation even with notori-  
ous sinners, provided they were not audaci-  
ous, was not intolerable to him; and he treat-  
ed them in a tender manner, in hopes, that  
they might one day become a joy to our Savi-  
our. But from the time that he had the  
pleasure to find out some scholars with whom  
he could form a nearer connection, to live  
according to the mind of *Christ*; he entered  
with

\* The Count delivered in the year 1716, when he  
left Halle, to the late professor Franke, a catalogue  
of seven such societies, which he had begun since  
the year 1710, in each of which he was the last re-  
maining member.



with them into a most confident and amicable course.†

## S E C T. IX.

THE conversation of these young lords, (among whom he was the most active,) was free and without reserve. What he once advanced in later times, was even then his fundamental idea, *viz.* “Let us, by God’s grace, bring faith into the heart, which, as Luther expresses it, will undoubtedly change the whole man, heart, mind, and every faculty of the soul.” These young connected lords were not dissatisfied with their own religious constitution, and its ceremonies, and therefore never thought of any separation. They stood in actual experience of what our Saviour saith, *Where two or three are gathered together in my name, there am I in the midst of them.* The Count

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mentions

† Though these young lords, who in the year 1713, engaged, in a connection with one another, to live to our dear Saviour, were not of the same religious denomination; yet they never had any dispute on that account. For they were more concerned to encourage one another, to embrace and improve indisputable truths, than to dispute about controverted points. Scarce any one of them will recollect any other conversation, any other treatise, any other prayer or hymn, but what related to the death and sufferings of *Jesus Christ*.

mentions in a discourse Aug. 16, 1748, that the same care, faithfulness and labour, which is required in a large congregation, was found equally needful in those small beginnings. They were even then exposed to the same envy and persecution as in the following times.†

### S E C T. X.

**B**Y degrees they entered into a still nearer connection, in which they had no other view, but the advancement of the knowledge of God our Saviour, and the salvation of their fellow-creatures. They laid down as a foundation, several maxims, consonant with the doctrine of *Jesus Christ*, subservient to the obtaining their laudable intentions; and also drew up certain rules of their order, to which they bound themselves after mature consideration, according to the good advice of the grand-mother of our Count, who took a great share in these proceedings. They kept

† In another place he writes, "We knew of no other way, but what the scripture pointed out to us. That was the touch-stone of all our self-examinations. And when a good opportunity offered, we prostrated before God, and implored him for all we stood in need of, especially, that he would make us so as he would fain have us to be, &c."

kept this association secret for a long time.|| And after the members thereof departed to Switzerland, France, Hungary and Holland, they still kept up a tender connection by frequent correspondence.

## G 2

## S E C T.

|| The matter would have remained unknown, if a certain professor, into whose hands the rules of the above-mentioned order happened to fall, had not published them to the world. This association went under several names; (they were at first called *Votaries of Virtue*, then *Confessors of Jesus Christ*, and at last they called themselves *the Order of the Mustard-seed*,) but the intention thereof continued the same.

The nature of this association is clearly to be seen in the *Rules of the laudable Order of the Mustard-Seed*, which were printed in Büdingen 1740, with a short preface. And although the points therein contained were more and more cleared up to them from time to time, yet the foundation, was laid in the first formation of the society. That our Count bore a considerable part of the correspondence with the different members of the said order, I am well assured. Yet he acted not the part of a principal, but of a servant of this worthy company. Their chief view was, that the members should walk worthy of the doctrine of *Jesus*. In an instrument of writing, dated Amsterdam, June 1719, a reigning lord, upon being initiated into this company, bound himself rather to lose his life, than to depart from the faith, or give premeditated offence; to exercise love towards his neighbours, in an unblemished walk and conversation, to renounce dancing, and lucrative games, &c.

It appears by the same instrument, that their intention was likewise to do good to their fellow-creatures. For the above-mentioned lord declares



## S E C T. XI.

**T**HE Count entered afterwards into a special covenant with baron Watteville, with regard to the intended conversion of the Heathen. In a certain writing are the following words, "Those two entered, in the year 1715, into a covenant, to labour for the conversion of the Heathen, and especially such as were neglected by others; their intention was not to engage personally in this work, (for they were both destined by their relations to worldly employments, to which they thought it their duty to submit) but they hoped, that the same God who pointed out a professor Franke to the pious baron de Constein, who was a near relation of one of them,

therein, that upon his entering according to divine providence and his own impulse into this company, he had promised to the utmost of his power to further the good of mankind, especially the conversion of the Jews and Heathen, &c. I could never find the least traces, that there was any political view in this order, as has been illiberally insinuated. The true fundamental idea thereof appears by the emblem, which they had in the year 1715, which was an *Eccē Homo*, i. e. behold the man; with the motto *Nostra Medela*; by his stripes we are healed. Besides this they chose, some years afterwards, a gold ring, which the members of the order wore as a pledge of their engagement, in which the following words were engraved in Greek: "none of us liveth unto himself."

them, and who had been a means of great edification to them both, would also direct them to such people as might be capable of services so important.\* And therefore were these young lords invariably intent upon instilling into others of their acquaintance the same impression of the tenderness which they had towards that God, who laid down his life for us.†

## S E C T. XII.

**O**UR dear Count now living in the subject of the sufferings of *Jesus*, as his element, it is easily to be imagined, how his mind was affected when he was admitted to

G 3 the

\* The consequences clearly evince, that this covenant was made in good earnest: for it has been the means of the conversion of many thousand Heathens, who have found their salvation in the blood and death of *Jesus Christ*. They have both continued in the same mind, to seek out faithful missionaries for the Heathen, and to assist them in the work; our Count has likewise found himself moved, to visit the Heathen in their own countries, and this he actually accomplished with a blessed effect: of which more will be related in the following sheets.

† Whether Mr. Ziegenbalg, who brought some baptized Malabars from Tranquebar, gave the first rise to these determinations, I cannot positively say; but this I can aver, that they were not suggested by flesh and blood, but by the grace of our LORD *Jesus Christ*.

the holy communion.† I will add the following lines out of an hymn, which is to be found among his *German poems*, which plainly shew the ideas as well as the sensation of his heart upon that occasion:—

*Happy, thrice happy hour of grace!  
I've seen, by faith, my Saviour's face:  
He did himself to me impart,  
And made a cov'nant with my heart.*

*Quite sick of love, whilst I did pine,  
In meditations all divine,  
He let my inmost spirit taste  
The sacramental sweet repast.*

*How*

† In a letter which he wrote some years after, he expresses himself thus: “When I was going to partake of the holy sacrament, I experienced uncommon emotions in my soul, and I surrendered myself to our Saviour to be his faithful follower.”

In his *dialogues*, he writes thus, “I expected to receive somewhat in the sacrament, which should strengthen and enable me to sing with truth,

“Unto thy praise my all I gladly venture,

“Upon thy shame and cross I freely enter,

“No pain nor death shall change my resolution,

“Nor persecution, &c.”

Further: “The holy, innocent and bitter sufferings of Jesus brought me into an extacy of joy, consequently I believed with all my heart, that he was gracious and merciful to me; and I had not only an intention to amend my life, but I rejoiced like a child to find myself in such a happy state.” He concludes: “After twenty years, it is still as new to me, as if it had happened yesterday, and I have not yet lost, what I then experienced.”



*How shall I thank my soul's best friend,  
Who willingly did condescend  
To bear these stripes for me, for me!  
Which I've deserv'd abundantly.*

*O! could I of his suff'rings sing!  
From whence my happiness does spring, &c.*

*How shall I praise his death, which kills  
Indwelling, still, remaining ills,  
How heart-felt and affectingly  
I hear his agonizing cry! &c.*

*O! love beyond expression!  
Inflame mine inclination,  
That I may daily far and near,  
A witness of his virtue bear.*

*Be that my portion ev'ry where,  
Freedom to captives to declare,  
'Fore all the world, and saving faith,  
In Jesu's meritorious death, &c.*

*O! might in ev'ry mien of mine,  
His death and resurrection shine,  
His conflict and his victory,  
His seeking, and his finding me! &c.*

### S E C T. XIII.

**T**HE state of the young Count's health whilst at Halle, was but indifferent, and his constitution could not attain to a right strength and firmness, which probably was occasioned

occasioned by those troubles, mentioned above, under which he laboured for a considerable time. His studies were all the while pursued, but a needful relaxation was wanting. In the year 1713 his weakness increased so much, that it was thought proper to remove him to Hennersdorf to his grandmother. But as soon as he was in some degree recovered he returned to Halle. Many things which happened to him in the following years, both good and bad, are to be attributed to his residence in the academy there. I am well acquainted with many persons of integrity, some of distinguished abilities, who knew him at Halle; and the impression, they received from his tender love to *Jesus*, made them love and honour him to his death. His blessed acquaintance with the late Lady, consort to General Hallart in Livonia, who was eminently distinguished on account of her zeal for religion, commenced also at that place. We have some still amongst us, to whom she related, that she saw him there the first time, and then heard the late professor Franke say, that he would become a great light in the church. || On the other hand we cannot

|| By this opportunity I will relate out of a letter of a friend, dated Jan. 14th, 1764, that the late court-chaplain Geisler, at ———, a zealous and blessed witness of *Christ*, who carried on a correspondence with many religious persons, in the year

cannot deny, that the opposition against our Count, which began at Halle, did not cease, as long as he lived. This proved the occasion of much offence, detrimental to many souls, who were unacquainted with the true sources thereof.

1716, upon reading a letter from our young Count, broke out in these words, "Zinzendorf! thou wilt become a wonder of the world! thou hast a genius and disposition, that promise the best and greatest things!" The above-mentioned friend, who was a cousin to the chaplain Geisler, and being a youth was then under his inspection, heard these words, and from that hour conceived a love for the Count, tho' he was not personally known to him.



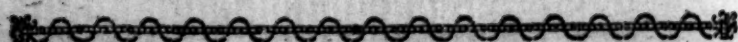




## P A R T I.

## C H A P. III.

*Concerning the Count's academical years  
at Wittenberg from 1716 to 1719.*



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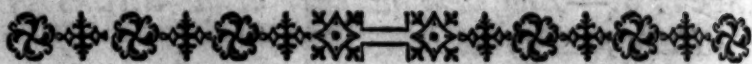
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SECT. 25.—*Divers sentiments concerning him.*

SECT. 26.—*The author's opinion of him.*

SECT. 27.—*His departure from Wittenberg.*



## S E C T. I.

**I**N the beginning of April, 1716, he removed from Halle, after he had taken leave, in a public oration in the academy, upon this subject, *viz.* The desire which learned men generally have of getting the better in controversy at any rate. After a short stay at Gaverniz with his uncle and guardian, he came to his grand-mother at Gross-Hennersdorf, where he remained eleven weeks. Here he made good use of the library; and especially the writings of Luther, Franke, and other divines, and also composed several poems.\* His tutor Daniel Crisenius read lectures, and his grand-mother accompanied them with her best admonitions with regard to his academical life. Having spent his time here in a very useful manner, whereof his diary, which he calls the order of his travels gives an account, (for he looked upon his daily procedure as a journey through this world,) he returned July 8th, 1716, to his guardian, who read to him the instructions, which

\* Amongst the rest, one in Latin, addressed to the Emperor Charles VI. on the birth of the Arch-Duke Leopold, printed at Zittau.



which his grand-mother had drawn up, and after a few weeks sent him to the university at Wittenberg.

## S E C T. II.

**H**AD it been left to his own option, he would certainly have preferred Halle to Wittenberg. But his guardian insisted upon the latter, and the more so, because he observed several things in the young Count's way of thinking and acting, on account of which he would fain have him quit Halle and enter into another course.† But this was not known at Halle, and therefore his removal to Wittenberg was attributed to his own inclination. He saith himself, "The people at Halle were afraid, when I was unexpectedly sent to Wittenberg, what form of doctrine I might embrace there."

## S E C T. III.

**H**IS guardian omitted nothing to obtain his aim with his nephew. He took the sole direction of his education, which hitherto had been dependent on his

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mother

† "My uncle endeavoured, if possible to procure me another nature, or at least to bring my head into another way of thinking." These are his words in the natural reflections.

mother and grand-mother. He invested his tutor with full power over him. He drew up besides an extensive instruction, in what manner, not only his studies, but his whole academical course should be directed.† The young Count was fully resolved to obey these orders, and he found afterwards, that they were the means of preserving him from various deviations, into which he might otherwise easily have fallen.

#### S E C T. IV.

**I**T appears necessary in this place, to give a short account of the state of the university at Wittenberg, before I describe the years which he spent there; because it will throw

† I have the original instruction before me, signed August 17th, 1716, out of which I will recite the following particulars:

“In the first place, it must be the chief care of the tutor, that the good foundation of godliness, which has been laid in the young Count at Halle, remain firm and undisturbed; and that the true knowledge of saving faith, and a sincere love to God and our neighbour be built thereon.”

“The public church-service must not be neglected, but he is to attend the prayers and singing of the Christian congregation, hear the word preached, and pay due regard to the doctrine and wholesome admonitions proceeding out of the preacher’s mouth, without any prejudice whatever.”

throw a light upon subsequent circumstances. This famous seat of learning has ever had, since Luther's days, in every faculty, the most excellent professors. The number of students, among whom were several counts and lords, was very considerable; and the reformation-jubilee, that happened in the year 1717, and on account of which, a quite extraordinary solemnization was expected, drew many more thither. All those who sought in good earnest to be orthodox, adhered at that time to Wittenberg, being persuaded, that the pure doctrine was there preserved, and errors opposed with great zeal. It is true, the pietistical controversies were now no more so violent, as at first; nevertheless there were as well pulpits as professors chairs, in which they were agitated.

## S E C T. V.

**O**N the 25th of August he arrived with his tutor at Wittenberg, where a Lodging suitable to his rank, was provided in the house of burgomaster Keil. || On the 7th of September, 1716, he was matriculated by

H 2

the

|| The day of his arrival in Wittenberg he concludes in his diary thus, "May God who hath brought us hither give us his grace and copious blessing, that our abode here, may be to the praise of his holy name; that our whole walk be so con-



the proctor of the academy, Dr. Schrœer; his tutor read the oath in his name; but he declared his mind in the following manner, "I Nicolas Lewis, Count of Zinzendorf, do not swear but promise, that, &c." He was then presented with the academical statutes, as usual; to maintain which inviolably, and to be a good example to the university, he himself added: "So help me God."

## S E C T. VI.

**T**HO' he was very sincere in his principles and practice during his residence, yet in both he was more legal than evangelical. As he daily learned to know himself better, and see more and more of his natural corruption, so he found himself in danger, from the schemes that were laid to draw him off by degrees from his zealous endeavours after Godliness; which was thought to be carried too far, and by way of derision called the effect of pietistical notions. This made him anxious lest he might lose that treasure, which he carried in an earthen vessel: and therefore he continued on his guard night and day, and practiced many strict exercises of devotion. He

thought

"ducted, that not only he may be glorified, but  
 "that we ourselves may reap advantage in time and  
 "eternity, and others also by our example be incited to  
 "a holy life."

thought it not too much to spend whole nights in prayer, and meditation on the word of God. He proposed, notwithstanding his bodily weakness, to fast every Friday, which he strictly observed for a considerable time: but finding himself often interrupted by visits, and other avocations, he made Sunday his fast-day, on which he declined all visits, in order to spend it profitably in acts of devotion. He attended the lectures and other exercises regularly. In his conversation he was chearful; in his studies vigilant; in public orations ready; and in disputations acute and penetrating;\* he had an elegance and simplicity of manners; and was distinguished by all that saw him for his noble appearance and polite behaviour.

## S E C T. VII.

**I**N the diary which he kept while at Wittenberg, I find him more than ever engaged with the *Adiaphora*. It would undoubtedly have turned to greater advantage,

H 3

if

\* In a letter he expresses himself thus: "I was  
 " in my younger years a great lover of disputation;  
 " as long as my active genius had no opportunity of  
 " displaying itself in a better manner, my taste was  
 " so different from what it is at present, that I was  
 " fond of controversy, and like others of the same  
 " stamp, exceedingly tenacious of my own opinions."

if he had at that time attended only to the chief point. Tho' a faithful heart and a tender love towards our LORD and Saviour, were certainly the graces which he principally laboured to attain, yet for want of experience it came to pass, that he often attacked the branches as much, if not more, than the root of sin; notwithstanding his persuasion that we must begin with the heart, and lay the foundation in *Christ*; and not be satisfied with merely refraining from things in their nature sinful, or bordering on sin.†

## SECT.

† He has acknowledged this mistake himself in the account of the societies which he began at Halle, viz. "Since one of them," meaning himself, "became a rigid *Pi*erist at Wittenberg, and confounded the theology of the cross with disputations against the *Adiaphora*; and as the LORD would not permit him to be an hypocrite; therefore he reaped for a long time no further blessing than the preservation of his own soul: and though a young person and exposed to worldly enticements, yet he bore a testimony against them and was an instance of the powerful efficacy of the merits of *Jesus*, when the heart is once possessed of and occupied therein." There are many yet living, of high and low rank, who have known this lord in the midst of the world, alone and happy with his Saviour, under a legal direction: of which several respectable persons have given their testimonies both in writing and by word of mouth.



## S E C T. VIII.

WITH the expression, "That he became a strict Pietist at Wittenberg," he combined no other idea, than this, that he heartily agreed with the principles of the divines of Halle. He took their part, suffered for their sake much opposition, and maintained their doctrine publicly.

He refuted with great zeal the charges brought against the orphan-houses at Gloucha, and defended professor Franke with all his might. He did not only constantly read his writings, but sought every opportunity to convey them into other hands. To this end he translated his little book on prayer into the French language. He also wrote several treatises himself, and especially one against the *Adiaphora*, but it never came into my hands.

He likewise shewed the greatest veneration for the memory of the late Dr. Spener.†

## S E C T.

† This he evidenced in a public disputation Oct. 5th, 1718. "Some days ago I opposed Dr. Spener junior, publicly, having pre-conceived an oration concerning the merits of his deceased father. I praised God, that he again made the name of this holy man great in our ungrateful Saxony; and to my astonishment, the divines did not take it amiss;

## S E C T. IX.

**I**N the first year of his abode in this place, he had many heavy days and hours; for then commenced not only the numerous oppressive and needless conflicts with which he was harrassed for twelve years; but also the various trials he suffered from those people, to whom his zeal for Godliness gave much offence. At the conclusion of the year he writes, "God be praised for all his faithfulness, love and grace bestowed upon me in the year past! This has been distinguished by sorrows. But if the ensuing one should be of the same stamp, his will be done! I desire no other lot, but what falls according to the mind of the LORD. May he prepare me for his service, then I am satisfied."

## S E C T.

"for Dr. Wernsdorf paid me yesterday a visit and conversed with his usual freedom.

I will give one example of his zeal for the divines at Halle.

"Yesterday" he writes thus in a letter: "I attacked a licentiate very strenuously, who had written against them, and I declared, that those men, who are unjustly traduced, are in general the most deserving, &c. The numerous auditory seemed universally pleased with my opposition."

## S E C T. X.

**I**N the following year he entered into a nearer acquaintance with the divines at Wittenberg, whereby his prejudices against them were very much weakened; and particularly he contracted an intimate friendship with Dr. Wernsdorf, which proceeded not only from private conversation, but many other occurrences. The situation of our Count's mind appears by a poem composed by him on the reformation-jubilee, celebrated the 31st of October. He directs his eye to the declining state of the protestant church, in which notwithstanding the reformation of religion, and the restoration of the light of the gospel, still so few good fruits were found. And because he expected heavy judgments from God in consequence of the prevailing ingratitude towards the author of these blessings; therefore the day of

¶ He relates in his diary May 2, 1717, "that he was very much affected by a moving discourse of Dr. Wernsdorf, which treated of the true prayer of the heart; upon which occasion the Doctor mentioned a melancholy affair concerning Duke Maurice William, Administrator of Naumburg and Zeitz, who had embraced the Roman Catholic religion, and at the same time he interceded for the Royal Electoral Prince; at which so many tears were shed, that he could not finish his prayer."



of jubilee, was a day of mourning to him instead of joy. He continues, "have we not  
 " great reason to examine ourselves and to be  
 " ashamed before God ; to fall at his feet with  
 " repentance and contrition ; to implore his  
 " forgiveness of what is past, and his grace  
 " to incline us for the future to walk worthy  
 " of the doctrine we profess?" He did not  
 exclude but presented himself as a poor sinner  
 before our Saviour, and begged for his  
 gracious influence that he might make a proper  
 use of the gospel, and live to his honour in  
 this world. According to the advice of his  
 guardian, he conversed with others in  
 general much less than before ; he distinguished  
 himself by a diligent application to his  
 studies : and his public dissertations gained  
 him great applause.

On the 12th of December, he began a  
 treatise, called *True Christianity*,\* which in-  
 spires holy fortitude in the profession of it,  
 and produces an inoffensive conversation in  
 the practice.

## SECT.

\* He concluded his account of this year with a  
 hearty prayer and the following verse :

" My spirit strives invariably

" To escape this poor world's vanity,

" And when my strength and courage sink

" On my LORD's promises I think

" After our toil how sweet will be our rest,

" Eternally reclining on his breast!

# S E C T. XI.

THE following year some of his intimate friends at Halle, made him an agreeable visit. On this occasion a young lord, who studied at Wittenberg, was received into their association. This was done with many prayers and tears, in which our Count was occupied the whole night. At other times he was assiduous in his studies; but chiefly concerned about his own salvation.† In the midst of December he went to Dresden and Great-Hennersdorf. He had desired leave of his grand-mother to make this excursion, because he wanted to confer with her about his whole situation and especially concerning his tutor. This person was a learned and accomplished gentleman, but with regard

to  
† August 19th, (he writes) "I finished my dissertation, of self-love, which is the principal mover of all our affections 'till grace enlargeth the heart. On the 25th of September I wrote down for my own edification some spiritual reflections, which I will send to Halle. On the 6th of Nov. I wrote a sacred meditation with a view to the Duke of Zeits return to the Lutheran religion." Nov. 19th, he says, "The advantage I have gained under my various troubles, is this, that I despise the vanities of the world more than ever; and now my chief concern is, to become more intimately acquainted with, and to be found in him; who commands the universe."

to the practical part of religion, he differed from the young Count, for which reason he thought himself obliged to impart to his mother and grand-mother the observations he had made concerning him. Having opened his mind to the latter, he wrote to her, upon his return to Wittenburg, "be it far from me to oppose my dear mother, in case she should insist upon his continuance with me. I am disposed to submit to every trial of patience, as long as God pleases."

## SECTION. XII.

**H**E was daily engaged in learning the languages; and kept his diary and correspondence chiefly in the French tongue, in which he made a considerable proficiency. He had the advantage of able tutors; was indefatigable himself in reading and translating good authors, and at his table the French tongue was always used. He applied himself as diligently to the Latin. The lecture upon

† He was very desirous, of having Baron de Sæhlenthal, not as a tutor, but as a companion. He respected him, as a pious, learned, and accomplished nobleman; and corresponded both with him and with his grand-mother upon this subject. He also proposed rather to be without a tutor in case this request should not be complied with. But the discharge of Mr. Crisenius was delayed till he could be otherwise employed.



upon oratory which he attended under professor Berger was practical throughout, and he had frequent opportunities at that time to compose and deliver Latin orations. Moreover he not only kept up a correspondence with many of his friends, but often disputed both privately and publicly, and also wrote several dissertations and poems in that language with great readiness, some of which have been printed. With regard to his progress in the Greek tongue, I find that he diligently read the new testament, in the original, and sometimes wrote a Greek letter to his friends in the academy. As to the Hebrew, he made some advances therein; but grew tired of it about this time. The last account hereof, intimates that he concluded the book of Exodus, April the 18th, 1717. It does not appear that he took much pains to improve his mother tongue, except in writing certain poems.\* The cultivation of the German language was at that time less regarded than in our days.

### S E C T. XIII.

AS to philosophy he attended the public lectures upon logic and ethics; afterwards a private one upon the whole course

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\* Several have appeared in various collections, partly under his own, partly under fictitious names.

of philosophy, and heard D. Vater's lectures upon the experimental part of natural philosophy. But the mathematics were not his favourite study. He was in some degree intent upon learning the common and civil law, and notwithstanding he had no great inclination for the latter, yet he took some pains to attain a competent knowledge of it. || He heard Dr. Spener's lectures on the history of the empire; professor Jahn upon Ludewig's German prince; professor Griebner on the law of nature, and the golden bull; further, professor Krause upon the history of legislature; the famous Dr. Wernher (afterwards imperial counsellor) upon Struven's jurisprudence, the pandects, and the feudal-law; and counsellor Menken, on the canon law.

#### S E C T. XIV.

**T**HE exercises of examination and repetition redounded most to the advantage of our Count. Counsellor Werner examined his pupils upon Lauterback's compendium of the pandects, Struven's jurisprudence, and the

|| In his diary he writes, "I'll do my best to study the civil law, and will set aside the tedious part, 'till I have learned other things that lead to the comprehension of it; in which I hope, God will assist me according to my wishes."

the feudal system. Other professors did the same, and our Count did not neglect any such occasions. The professors took pleasure in asking him questions, because he generally answered with accuracy and precision. He himself privately read lectures to several young lords upon Lauterback's compendium of the pandects, and Gundling's abridgement of the history of the empire; appointing at the same time, certain hours for repetition, which exercises were equally beneficial to himself and others.

## S E C T. XV.

THE progress he had made in his studies at Wittenberg, may easily be perceived from what has been related, yet we must add what he himself says upon that head, in the revised and corrected preface to the Büdingen-collection: "My mind inclined continually towards the cross of *Christ*. My conversation always turned upon that subject; and since the theology of the cross was my favourite theme, and I knew no greater happiness than to become a preacher of the gospel, therefore I treated all remote subjects superficially; and what I know of the civil law, is not to be imputed to any extraordinary application. *I learned divinity at Wittenberg.* But since I was not

I 2

" allowed



“ allowed to keep theological lectures in  
 “ public, therefore I held them at home at  
 “ my leisure hours.”

His study of divinity was always accompanied with prayer. He also spent many an hour in perusing spiritual edifying hymns. Whenever any lecture was postponed, he always appropriated that interval to divinity. Then he frequently read the scriptures, especially the new testament in Greek, or other useful books relating to divinity.†

Occasionally he took some subject of divinity, which he examined according to the scriptures; and read also the opinions of the divines.‡ In this manner he acquired a rich fund

† He not only diligently read Dr. Spener's doctrine of faith and morals, but also made an extract out of them. Gediken's fundamental principles of religion, and Kromajer's learned system of divinity, were also of service to him, and he made use of them in the same manner. Luther's writings were particularly agreeable to him. Once being disengaged from other labours, he took the eighth volume of his works in hand, and did not rest till he had read it through. Besides he made frequent use of Spener's considerations, Sekkendorf's state of a Christian, Hunnius's compendium, and other such books.

‡ On Trinity-Sunday he attended closely to the subject of that day. At the communion-times he consulted the explanations of divines upon the Lord's supper. On St. Michael's day he considered the subject of the angels and what account we find of them in the bible, and in other theological writings.



neither would suffer crude and undigested opinions, nor philosophical explications and proofs to be introduced into the sphere of divinity.†

### S E C T. XVI.

FROM what has been related, a judgment may be formed, how far he may be said to have been his own instructor in matters of religion. He had every assistance in *that part*, for which he was educated; but what lay on his heart, what was his final view, and what he thought his peculiar call after many tears and prayers sent up to God; *that* he was obliged to study alone. He depended on his parents and guardians, and they opposed his studying divinity farther than as a science. He was therefore under a necessity of learning *his divinity* at the feet of *Jesus*, and not from men. ||

### S E C T.

† Having perused the life of Dr. Petersen, he wrote to his grand-mother, Feb. 20th, "I am pleased with several things in this man, particularly his zeal for godliness; but his sentiments of the millennium I cannot approve of."

He once returned directly a certain metaphysical letter, in which the author attempted to combat some theological principles, and he insisted upon it, that divine mysteries must not be decided by human reason.

|| I'll make two remarks on this occasion, which bear a reference to his whole life:



## S E C T. XVII.

OUR Count, upon his arrival at Wittenberg, entered directly, according to the instruction of his guardian, upon those other exercises, that are common in the university. I find the following words in a letter under his own hand; "Nothing vexed me more at Wittenberg, than those vain exercises, which mere obedience compelled me to submit to: for they were indeed no pleasure to me, but a trial of my patience." In the above-mentioned preface he says further, "At the university I pursued such exercises as I thought useful, but refrained  
" from

1st. He did not count himself to have apprehended one single divine truth, 'till he was led into it by the grace of God. To form a certain judgment out of the words of scripture by his own power and reason, and from thence to draw consequences, was against his heart. He fain would be instructed by the Holy Ghost, in what he found in the bible; for this reason, notwithstanding he greatly increased in grace and truth, yet he remained, ignorant of some particulars. For though he could read the scriptures, and understand the meaning of the words as well as others, yet that did not satisfy him; but what David so often prays for in the 119th psalm, was that which he desired.

He says, among other things in the *Büdingen-Collections*, "I believe all things which the apostles and prophets have written. I believe also mysteries and depths of God, concerning which I have

“from dancing in company, because I deemed it sinful.” He has faithfully noted in his diary his daily lectures and exercises: Sept. the 2d, 1716, he writes, “To-day I was taught the first rudiments of dancing, but with a firm resolution, that I would never practice it, but only make such use of it as far as was conducive to a proper bodily deportment.” In another place he mentions, that when once a rapier was presented to him in a fencing-room with a threatening mien, he fell into a passion, and fought with great warmth. This caused him afterwards much grief; he begged our Saviour’s pardon, and took the resolution, by the

“long and often not known” what to say, but only “to pray for light. I so believe that, God be praised, many of a different persuasion, are convinced that I do believe. But often I spend a considerable time in learning one truth, and I should deem myself a dishonest man, if in the mean while I should presume to prate much about it.”

2dly. To the consequences laid before him, viz. the self-instructed are hard to be convinced, and tenacious of their own opinions, apt to be puffed up, &c. He answers: “If that has hitherto been the character of a self-instructed person, then they must allow me to be an exception. For I am not self-sufficient, I like to consult other people, and to be thoroughly confirmed in all the knowledge I have acquired; I suspect my own judgment, and easily think another more learned than myself.”

the grace of God, to be more upon his guard for the future.\*

## S E C T. XVIII.

**W**ITH regard to those recreations which were usual at Wittenberg: If he was induced to play at chess, because it whets the edge of the understanding; at billiards, because it exercises the body; or at balloon, because it refreshes a fatigued mind, he always took measures to prevent disputes. However

\* Hence it is evident that even amidst these exercises he stood under the faithful care of the Holy Ghost. In the above mentioned preface to the Büdingen-Collections, he declares, that he implored the help of our Saviour in all these things. Some of his antagonists were offended at this, who thought it a profanation of the name of *Jesus*, to call upon him for assistance upon such occasions. Being told of it, he explained himself thus: "It appears to them ridiculous but not to me. A religious young lord of a plain understanding finds no excuses sufficient to be exempted from these exercises, when his guardian and tutor expressly order him a fencing, dancing, or riding-master, he complies therefore without altercation, but begs his omnipresent Saviour to grant him dexterity to the end, that he may, the sooner the better, be freed from such things as are foreign to his main design, and apply his time to more solid purposes suited to his mind and future circumstances. My only faithful friend has granted me my petition in this respect."



However he avoided playing for money; but whenever that happened, it was on this exprefs condition, that the gain should be the portion of the poor, or be applied to the purchasing Hallish bibles, to be distributed amongst them.

### S E C T. XIX.

**T**HE inclination which he had from his infancy to devote himself to the ministry of the gospel, came to a firm determination in 1717, by means of his nearer connection with Dr. Wernsdorf. All his declarations upon that subject are to this purpose, viz. It was his concern to choose such a manner of life as might be least hazardous to his soul; and he found every other station connected with more danger, than that of a divine. He had constantly wished to promote the honour of our Saviour, and the welfare of his fellow-creatures in the world, and it was plain to him, that, by the grace of God, he could best obtain his aim by serving the church. His ambition went no farther than to become an humble catechist, an happy parish priest, or only a chaplain in his own family. In this choice he could expect no honour from the world: for he saw plainly, that the clergy in general, and especially those who had

had the genuine mind of *Christ*, and were possessed of the truth which they declared unto others, were exposed to the utmost contempt of the world. He did not omit consulting his friends, and especially professor Franke, upon this subject, and to prevent his advancement in the state, he embraced every opportunity of discovering his principles; and this he chiefly did in those poems, which he composed in the name of some young counts and lords, who were then students at Wittenberg, and hoped thereby to obtain such a character as might suppress the aspiring wishes of his worldly friends.

He expresses himself thus in a letter: "If God will make use of me in his kingdom, I defy the whole world to divert me from my purpose. But should he otherwise dispose of me, yet I am persuaded he remembers me still, perhaps I must be contented in these evil days, only to take care of the salvation of my own soul."

## S E C T. XX.

OUR Count made it his business while at Wittenberg, by frequent correspondence, to keep up a confident and hearty connection with those young lords with whom he had entered into an association at Halle,

Halle, who were now far dispersed from each other.†

Before he went thither, he wrote to them all from Hennersdorf. Fain would he have had some of them with him at Wittenberg, as his confident companions, and laments in his letters, that he had none there who were of his own mind.‡ There were two young lords

† To the end that we may see the nature of his correspondence, I will subjoin the following paragraph out of a letter dated Sept. 24th, 1716. viz.  
 “ Call often to mind the former times, how it was  
 “ then, how fervently we loved our Saviour, and  
 “ what a burning zeal drove us to him ! It was a  
 “ real wonder of God our heavenly father that you  
 “ were snatched out of the jaws of the enemy, at the  
 “ academy, a little before your departure. To the  
 “ praise of God be it spoken, you changed your  
 “ mind in the speediest manner, and, notwithstanding  
 “ so many obstacles, have still remained firm.  
 “ Blessed be the day, wherein I had the happiness  
 “ of being acquainted with you ! blessed be those  
 “ moments, which we have so happily spent together  
 “ on the well known spot, in useful conversation,  
 “ and afterwards in my chamber ! O glorious  
 “ remembrance of that blessed covenant, into which  
 “ we entered, under thousand mockeries, in the  
 “ Baron’s chamber, which was truly dedicated to  
 “ God. If you recollect all this with satisfaction,  
 “ then I am sure you will never forget our precious  
 “ Saviour throughout eternity, whose passion-season  
 “ we then celebrated with such holy devotion.”

‡ “ I am to be pitied,” he writes, “ that I am  
 “ quite alone ; I must be my own teacher, monitor,  
 “ and friend. For here I find nothing but gall, no-



lords at Wittenberg who were of great service to him. He declares, that he was much indebted to the one for the progress he made in his studies, and to the other for moderating his intense application to the several objects of his attention: for he had heretofore overburdened himself with a needless variety, but through his means he was brought into a better course, by dear-bought experience. As to the rest, a treatise that he wrote under the title of *Heracitus*, (of which a small fragment remains,) clearly manifests his mind to be that of a confessor of the name of *Christ*.||

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“thing that pleases me. Every body mocks me on account of my singularity.” Further, “have patience with my precipitancy, for I stand alone without a counsellor and without a friend; and besides the word of God and my own conscience I have none to consult in the discernment of persons.”

He writes again to one of his friends. “I trust the foundation of my constant respect and inviolable faithfulness is not weakened, and hope you will not be moved by any wind, in which the soft breezes of the *Lord Jesus* are not perceived. Pray for me, that I may be preserved pure and inoffensive, by the omnipotent power of our dear Saviour.”

|| He declares, that he not only earnestly wishes for the salvation of the whole world, but would gladly be instrumental towards the furtherance thereof. He desires the reader to observe, that God has raised up witnesses of the truth at this time in almost

## S E C T. XXI.

**I** Now proceed to speak of his endeavours to establish a reconciliation between the divines at Halle and *their* friends on one side, and those of Wittenberg and *theirs* on the other. He was every way qualified (if we except his youth,) for this undertaking: for he had not only read the writings of both parties, but was also upon a very friendly footing with them all. Besides this, the words of *Jesus Christ: Blessed are the peace-makers*, Mat. v. had so impressed his mind, that he declined no pains to effect so great an end.

At the same time he was convinced, that it would be unbecoming to make such an attempt without being desired; tho' he entertained hopes of succeeding, and believed it would be of great use to the church of *Christ*, if these two contending parties could come to an agreement.

In the following words he gives the reasons, why he undertook this affair: "Because the  
"divines at Wittenberg, especially Dr.  
"Wernsdorf

every country; and then specifies several instances in Spain, France, Poland, Hungary, England, Denmark, Sweden, Russia, &c. For he obtained knowledge, thro' his connections at Halle, especially with the late professor Franke, of many circumstances relative to the church of *Christ*, dispersed all over the face of the earth.

" Wernsdorf saw, that I abhorred party-  
 " spirit and religious grimace, and that I en-  
 " tertained certain principles which they  
 " wondered at; for instance, that I could  
 " tolerate unconverted preachers, upon a  
 " presumption that they themselves might  
 " one day be affected, and then become the  
 " means of awakening others; and secondly,  
 " that Christianity was not to begin with ex-  
 " ternal things, but that the hardness of heart  
 " must first be removed, before we could re-  
 " nounce the vanities of the world, other-  
 " wise a Pharisaical habit would take place.  
 " Therefore they inclined of their own mo-  
 " tion, to chuse me for a mediator between  
 " the theological faculties at Halle and Wit-  
 " tenberg." Upon Dr. Lange's hearing of it,  
 he encouraged him and gave him hopes, that  
 his labour would not be in vain. For he was  
 of opinion, and declared it also publicly, that  
 the thirty years dissensions (for so long had  
 the controversy lasted) would soon come to  
 a period.

Our Count being now called upon by both  
 parties to this work, and feeling an impulse  
 thereto in his own heart, his first step was to  
 keep a solemn conference with Dr. Werns-  
 dorf, Nov. 20th, 1718. The following day  
 he wrought his Thoughts of Peace, which  
 he sent to Halle, and opened his mind freely,  
 both



both about the ground of the differences, and also the means of reconciliation. He likewise dispatched these proposals to his grandmother, and other relations for their examination and censure.

Soon after, one of his confident friends took a journey to Halle, to recommend these overtures of peace by word of mouth, and returned Nov. 25th, with the account, that he was received by professor Franke, Dr. Lange, and other persons concerned, in a very cordial manner, and that they had taken the proposals in good part. At the same time Baron de Sœhlenthal came with Mr. Walbaum with the approbation of professor Franke to confer with the Count at Dabrun about the above mentioned proposals.

## S E C T. XXII.

**I**N December 1718, the Count did all in his power, both at Halle and at Wittenberg, to put in practice every thing that could produce an agreement. He thought it right to mention to those at Halle the sentiments of those at Wittenberg, and also to the divines at Wittenberg, what was expected from them at Halle, to put an end to all disputes; but it was soon found, that such a salutary end could not be obtained by writing; the Count therefore recommended a personal

personal interview between both parties.\* For this conference professor Franke and Dr. Wernsdorf were principally proposed: Neither of them was averse to this congress. The Count hoped, that a visit from professor Franke to Wittenberg would have the desired effect. But in case it should be thought better, that Dr. Wernsdorf should go to Halle, he was willing to accompany him, and to contribute all in his power, to accomplish the design in view. How these proposals were received at Halle, appears by the letters of Mr. Walbaum, which he wrote to our Count with the knowledge of professor Franke and Dr. Lange, and partly in their names. In one of March 8th, 1719, the original of which is still extant, he writes: "Professor Franke has a greater confidence in Dr. Wernsdorf than I imagined, and I wish I could communicate to you and Dr. Wernsdorf the conversation I had with him yesterday more than an hour. I am persuaded, if these two men should have a personal interview, that Dr. Wernsdorf would be pleased  
K 3  
He writes, "I could not help telling Dr. Wernsdorf, that the right way to establish unanimity, would be to lay aside all prejudice, and that each party in conference should specify the cause of offence whereby the one had injured the other that all misunderstanding might be removed."

“pleased with him.” And in another letter dated March 15th, 1719, Mr. Walbaum writes: “That the Count’s and Dr. Wernsdorf’s coming to Halle is not only agreeable, but highly desirable, appears from professor Franke’s own words, extracted out of a letter he sent me yesterday: *The intended visit of the Count and Dr. Wernsdorf to Halle, will without doubt be pleasing to me and the other divines, and productive of greater advantages, than much writing. Therefore I will rather expect their arrival, than continue the negotiation of peace by letter.*”

### S E C T. XXIII.

**B**UT just at the time, when this meeting was approaching, our Count received a letter from his grand-mother with an express command, to set aside his intended journey. Partial accounts had been sent to Dresden concerning this affair, by a certain person, who was no friend to the Count, nor to the divines at Halle. And as soon as his mother was informed of it, she thought it best, that her son should drop his design. Professor Franke wrote to her, and endeavoured to obtain her consent for him, to come to Halle but in vain. This occasioned great pain to the Count, for he had already rejoiced in the prospect of seeing his beloved Halle once more



more by which means he expected to receive a blessing for his heart. In the interim he remained quiet.†

Thus the negotiation for peace, with which he had occupied himself from Nov. 20th, 1718, to April 1719, seemed all at once to be frustrated. Nevertheless he did not lose his hope, but wrote to one of his friends thus: "I am firmly persuaded on the part of these divines, that unanimity will be restored even in my time."‡

## SECT. XXIV.

IT may not be disagreeable, after having related thus much of our Count's procedure at Wittenberg, to hear what he himself says upon that head in the second part of his Natural Reflections. "My uncle laid two injunctions

† Amongst other things he wrote of this affair as follows: "The LORD may dispose of my journey to Halle according to his pleasure; I have learned to submit, when objections are made, which I dare not oppose for other considerations. The Hallish hours of edification would be highly interesting; but the observation of the fifth commandment, is indisputable; so that I must remain passive, 'till I am expressly assured of my parents approbation, &c.

‡ It came to pass in this year, that under the mediation of the supreme court-chaplain at Merseburg, Mr. Philippi, professor Franke and Dr. Loescher, had a conference together.

“ons particularly upon me, in his instructions;  
“the first was, in case the head-ship of the  
“university should be offered me, to decline  
“it. The second, neither to advance nor  
“offer to maintain any thesis in a public man-  
“ner. The first was duly observed; as to  
“the second, two ways of disengaging my-  
“self from this obligation were left open for  
“me. For in the first place I was not forbid  
“to act the part of an opponent. Secondly,  
“it did not come into my uncle’s mind, who  
“hoped my Pietism would forsake me at Wit-  
“tenberg, that I could have any intention  
“of converting the theological faculty in  
“that place to my particular opinions. I  
“found many opportunities of exerting my-  
“self as an opponent, but the learned part of  
“that body were either so indulgent to me  
“on account of my youth, the uprightness  
“of my intention, and the diligence, with  
“which I applied to my studies; or it so  
“happened by the direction of providence,  
“for my good, that no quarrel was the re-  
“sult of my opposition. The professors  
“were so complaisant to me, that they not  
“only passed over, but even put the best  
“construction upon several expressions of a  
“well meant positiveness. In short I be-  
“came convinced on the one hand, and that  
“not without shame, of the misconceived  
“prepossessions I had entertained with re-  
“spect

“spect to Dr. Wernsdorf and his colleagues,  
“whom I before considered as intractable  
“disputants; but on the other I was in-  
“sensibly led, upon the two above-mentioned  
“ways which alone I was at liberty to use,  
“in *private* conversation to *attack* those per-  
“sons who had behaved with such kindness  
“and forbearance, and to set before them  
“the offences they had given to the profes-  
“sors at Halle, in season and out of season.  
“I not only embraced every opportunity for  
“this end, but also sought new ones myself.  
“I cannot tell how far my fervor might  
“have carried me, and how long the pati-  
“ence of my superiors might have lasted,  
“had not Dr. Lange’s declaration, that Dr.  
“Loesher had already committed the sin  
“against the Holy-Ghost, stopt my career.  
“That startled me: for I had been in-  
“formed, that Dr. Loesher was looked upon  
“as a Pietist among his friends, and that many  
“had been offended at his zeal and conscienci-  
“ousness, whilst he was professor of divinity  
“at Wittenberg; concerning which many  
“anecdotes were known to me, so that I  
“had hitherto looked upon him as the most  
“honest and disinterested antagonist of my  
“former preceptors: but now I thought for  
“the first time that both parties were blame-  
“able. The divines at Wittenberg conti-  
“nued to act prudently. They suffered a  
“young



" young student to tell them the truth, who  
 " still wanted proofs of such a call. Dr.  
 " Lange pressed me earnestly to carry on  
 " this amicable negotiation in favour of his  
 " ideas; but it succeeded no farther, than that  
 " Dr. Haferung was drawn over to the other  
 " party, and that a conference was effected  
 " between Dr. Loesher and professor Franke,  
 " which was productive of real advantages  
 " upon the whole. I still maintained the  
 " credit of a sincere young man with the di-  
 " vines, but my activity was much disap-  
 " proved by my relations, &c."

## S E C T. XXV.

**T**HE sentiments concerning our Count  
 were at that time as different, as the  
 different minds of those men, with whom he  
 had to do. In general they did him no  
 wrong, in accusing him of singularity; for  
 it was manifest enough, that he did not pro-  
 ceed in the usual course of the world. That  
 many did not seek the cause in a mind whol-  
 ly devoted unto *Jesus Christ*, might probably  
 proceed from thence, that a young lord of  
*that sort*, is seldom to be met with.

Those noblemen who studied at Witten-  
 berg would have been well pleased, if he had  
 been less scrupulous, and would have joined  
 in their gaieties, and were in general  
 dissatisfied

dissatisfied with him on that account. He would also have been more agreeable to the professors if he had renounced his scruples. At the same time they were glad to have a young Count of such excellent gifts and uncommon abilities among them and therefore professed great regard for him. Several gentlemen, who excelled in their studies and were remarkable for their prudent conduct, paid him much respect. ||

## S E C T. XXVI.

UPON a review of his whole academical course, it appears that his heart was devoted to *Jesus Christ*; the converse with him was weighty and sweet, and the word concerning his sufferings and merits was his joy; yet he wanted a certain clearness of conception in the evangelic doctrine. He fain would bring other men to *Christ*; but  
because

|| Sept. 11th, 1718, he went with the young Count Werther, and the Count Lynar to a public disputation held by the Ordinary of the university. He was called upon to perform the part of an opponent, and having finished his task with applause, the Ordinary presented him to the whole auditory, which was uncommonly numerous, as an example of piety, and especially of theological learning. He adds, "This I received with great humility and acknowledgment of my unworthiness, and at the same time as an incentive to further application."

because he confounded the law with the gospel, he had but little success. As to his religious practice he has since declared, that he caused himself much unnecessary trouble. He would undoubtedly have made a greater proficiency in learning, if his mind had been more intent upon it. Mean while it is certain, that he endeavoured to spend his time profitably, and his constant complaint was, that he was not allowed to dedicate all his hours of study to the subject of divinity.

His conversation was agreeable and edifying, consequently desired by many; but his opposition to the *Adiaphora*, made it somewhat disagreeable. When occasion required, he was intrepid and immoveable without regarding himself, though never with an intention to do harm, but to prevent mischief; and in general a particular distinguishing characteristic appeared in his person.

### S E C T. XXVII.

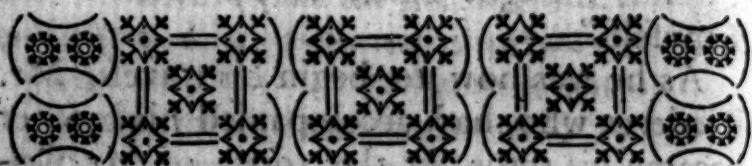
**I**N the spring 1719, he left the university, having taken a friendly leave of his teachers, who were in general well satisfied with him. Many of the students were concerned at his departure. Nevertheless he took shame to himself for many faults, which he acknowledged he had committed during his residence there. "Probably" (as he expresses himself) "others



“others thought better of me than I did  
“myself.”

As he was now to begin his travels, Mr. Riederer who had accompanied his brother became his tutor, in the room of Mr. Crisenius. His wish at setting out was, “May  
“the LORD preserve us, and keep us to  
“the one thing needful, that we may fear  
“his name!”

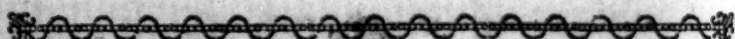




# PART I.

## CHAP. IV.

*Concerning his Travels to Holland,  
and Residence at Utrecht, 1719.*



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## S E C T. I.

HE began his travels not without fear. In Wittenberg he had gained some knowledge of the world, which appeared bad enough to him there, and he did not expect to find it better in other places. Several persons were known to him, who returned from abroad, worse than they went; he also knew that there lay a tinder in himself, which could easily catch any sparks of evil. The salvation of his soul was his chief concern. Therefore if he had been left to his own option he would rather have been excused from these travels, which he looked upon as dangerous at his time of life. The situation of his mind



appears from these words: "I am dead to the world and its ways, why then should I have any commerce with it?" Nevertheless, out of obedience to his relations he complied;\* but took the firm resolution, by the grace of God, not to deviate from his ways. In a letter he declares frankly: "*If I must go abroad, in order to try whether the spirit of the world may not seize and get the ascendant over me, then I think the expences will be very ill bestowed.*" He was persuaded that God would preserve him in such a mind as that he might live to Jesus Christ.

## S E C T. II.

HIS elder brother, Count Frederic Christian, had not only appointed Mr. Riederer as his tutor, but offered to accompany him to Holland, in person, which was also very

\* There is an account of his travels still extant, written by himself, under the title of *Atticus's pilgrimage through this world*, wherein he has noted down the manners and customs of foreign countries which differed from those of Germany, and has annexed his own reflections upon the constitution of the countries and places he visited. He also describes those persons of rank and learning, with whom he conversed on his travels. The most important part of this writing is the plain account he gives of the good and bad things which he perceived in himself, and also the sources and occasions thereof.

very agreeable to his relations. When he was going to set out with Mr. Riederer, he recommended himself and his tutor in prayer to God, and hoped he should receive a lasting benefit from his conversation and example. Thus he began his journey, and his brother met him at Leipzig.

It was a particular pleasure to him, to see Frankfort on the Mayn, as the late Dr. Spener's ministry there had been remarkably blessed; and he retained a great regard for this city all his life-time. Having viewed all the curiosities there, and heard Dr. Pritius preach, they went to Dusseldorp. In the magnificent picture-gallery in that place, amongst a multitude of the choicest paintings, an *Ecce Homo!* attracted the attention of our Count, in which the passions were most exquisitely expressed, with this motto: *All this have I done for thee; and what dost thou for me?* He thought within himself, to this question he could answer very little, and therefore prayed our Saviour earnestly, to draw him powerfully into the fellowship of his sufferings, whenever he should be disposed to wander from that subject. He entered Utrecht on his birth-day the 26th of May. He thanked his Saviour for his gracious preservation, wished not to live any longer than he should live to him, and hoped his faithful Creator would support him in this

mind to the end. In the account of the four united brethren, he expresses himself thus concerning his journey to Holland: "In my 19th year I entered Holland, where  
 "a multiplicity of strange doctrines prevailed,  
 "which exercise the senses, but do not affect  
 "the heart. Throughout this whole journey my attention was sensibly drawn off  
 "from all earthly things. The constant prayer of my heart to *Jesus*, was that I might obtain a blessing for myself and others.

### S E C T. III.

**F**ROM Utrecht they continued their journey, and took a view of the most remarkable things in Goude, Rotterdam, Delft, Gravenhaag, Leyden, Haerlem, and Amsterdam. Here he visited the Arminian-church, and saw their service and ceremonies. His brother being obliged to return to Saxony, he accompanied him as far at Utrecht, where they parted in love, and then, according to the appointment of his relations, he took up his abode there for some time.

### S E C T. IV.

**C**ONCERNING the manner in which he employed himself at Utrecht I will mention the following particulars. He attended



tended the lectures of Vitriarius with particular pleasure, annexed some notes to his institutes of the common law, and re-examined the history of the empire and the system of laws by which it was governed. In the English language he also received some instructions. He conversed often with a certain learned man, who was a great proficient in the art of physic, and his attachment to this kind of knowledge was perceived in him as long as he lived. He read diligently Dr. Spener's theological considerations, and other writings of that class. Among the several authors which fell in his way he happened to light upon Dr. Christian Frederic Richter's treatise concerning the origin and dignity of the soul; the sentiments therein advanced had been embraced by him, but he abandoned them afterwards as dangerous propositions, notwithstanding their specious appearances.†

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† He says in his apologetic writing. "The opinion concerning the excellency of the soul, which I was taught at Halle, I have since entirely relinquished on suspicion of its evil tendency, and as approaching to the mystical exaltation of human nature, which makes me shudder."

He repeats the same in the revised Berlin discourses, viz. "I was at that time much taken with the notion of the nobility of the soul; but did not know, how greatly human nature was infected by original sin in consequence of the fall. I

## S E C T. V.

**B**ESIDES this he expresses himself in a letter relative to his abode at Utrecht, in this manner, "I pursued my studies in history, laws and government, with all diligence; but I treated them as matters of small moment, compared with my favourite point, viz. the furtherance of the kingdom of God."

After his brother's departure he devoted Sundays to the careful perusal of the bible. When he, for instance, read concerning the divine mercy, he compared all the texts of the old testament which treated of this matter, with the words of the new, and thus he occupied himself for a considerable time. "I will abide by this method," says he, "of spending the Lord's day for the benefit of my heart; the people may think of it what they please."

One of his friends, who was under a renewed impression of grace, paid him once a visit on a Sunday, of which he says, "We read the life of the late Dr. Spener, whose

"have since that time learned to think otherwise concerning that matter, and I wish that every one may obtain grace, to purify his soul, and then the body will be more easily brought into subjection and order."

"end we admire, and whose walk we will imitate. Let me die the death of the righteous, and let my last end be like his."

Elsewhere he relates, in what manner he became acquainted with another person, of whom he had good hopes, and that they had spent a whole afternoon in spiritual conversation. He adds, an attempt was made to raise in him a scruple whether Christians were enjoined to observe the Sunday; but he turned a deaf ear to it, and ever after continued in this mind without entering into any controversy upon the subject.†

## S E C T. VI.

**D**URING his residence at Utrecht his habit of body was very weak, and subject to many changes. One day, as he was going early to the riding-school, he was suddenly seized with a fainting fit, so that he fell to

† In his *natural reflections*, to the question, what is your sentiment concerning the Lord's day? he answers:

"So great and holy is that day to me,

"That none can sound its praise sufficiently."

Question, How do you spend that day?

"In speaking to ourselves in psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord." At the same time he both approved and confirmed what he had said in the apology of the Augustan-confession concerning festivals and ceremonies.



to the ground and hurted himself; after which he was confined to his bed several days, in great pain. Upon this occasion he grew impatient, but soon recollected himself, and composed a hymn that is still extant; in which he blames himself, and draws comforts in his pains from the sufferings of our Saviour.

### S E C T. VII.

**H**IS thoughts whilst at Utrecht, were occupied more with a future than the present state of existence. He therefore took for his motto: *I live for eternity*; and one of his dearest friends chose: *For God and my neighbour*. His mind being thus engaged, his conversation ran chiefly in the same channel. This was once particularly the case at a visit to the Prince de Nassau-Siegen, where several other counts and noblemen were present. One of the company discoursing at large upon several useful topics; our Count, by way of rejoinder, spoke, out of the fulness of his heart, of the insignificancy of this life and all its pleasures. No one contradicted him, except a certain baron, who waved the subject of death. But our Count answered him: he did not wonder, that he (the baron) trembled at death; for his own part, he was every moment ready for

for this change, affirmed that death would be a festival joy to him, and that no true Christian could be afraid of dying.

### S E C T. VIII.

**T**HE decease of Baron Charles Hildebrand Canstein, which was notified to him at Utrecht, gave him an occasion of entering into deeper meditation upon the death of the children of God. || He made a poem on his friend's departure, in which he beautifully elucidates this subject.

He allows,

*" Death in itself is terrible indeed*

*" At which man's nature trembles, &c."*

But says afterwards:

*" But*

|| It is well known, that this Baron de Canstein, who was a distant relation of our Count, was a great supporter of the Orphan-house, at Halle. In his will he ordered, that all the divinity-professors there should deliver a sermon on the blessings of the merits of *Jesus* for poor sinners; which has been done, and the sermons are printed. Persons who were well acquainted with him, declare: that he maintained the character of a child of God before the world, that he did not look upon it with a pharisaic disdain and sourness, but with a tender concern and pity, and at the same time conformed not to its spirit and ways. Our Count by his acquaintance with him, contracted insensibly a certain sameness of manners and outward deportment, which were peculiar to him.

" But that the saints of antient days,  
 " Whom GOD had chosen by free grace,  
 " Mistook this article of faith,  
 " And even were afraid of death,  
 " To me's mysterious and too high,  
 " What man can bear a yoke with joy?  
 " Isaiah comes to notify  
 " To Hezekiah GOD's decree,  
 " (Who had the testimony given,  
 " That he obey'd the will of heaven)  
 " That he should now obtain release,  
 " And enter into endless peace.  
 " One would imagine such a word  
 " Should extacy of joy afford,  
 " And that the news of his relief  
 " Could no-wise be the cause of grief.  
 " But lo! he chuses (strange to me)  
 " A longer life of misery."

He concludes :

" GOD's children, rouse yourselves, I pray,  
 " Look upon death without dismay ;\*

You're

\* I could not omit this article of death, because  
 he remained invariable to his last moments in the  
 full persuasion, that the children of GOD have no  
 need to be afraid of it ; and that those who are, lack  
 knowledge. He himself could scarcely conceal his  
 deep and longing desire to depart and to be with  
 Christ.



*"You're safe within our Saviour's arm,*

*"Who did both death and hell disarm.*

*"You have already him put on,*

*"Who could not see corruption."*

## S E C T. IX.

**A**S strong as his aversion was to all the vanities and sins of the world, which he could not avoid seeing; so full was his heart at the same time of tenderness towards every one that loved *Jesus*; and his benevolence was universal. As a proof of this I will insert a daily prayer composed by himself:

"O LORD, thou holy, righteous, and merciful Father, who wilt have us to pray, and hast promised to hear us, I fall down at thy feet, as my God, with deepest humiliation of heart: I embrace thee as my father, and the whole merit of my brother *Jesus Christ*, with ardent faith and child-like assurance, that all that I request will be yea and amen. Thou knowest, O dearest Father, what I stand in need of, better than I do myself. Thou understandest my thoughts afar off; be pleased graciously to look down upon me at this time for thy love's sake. In temporals I surrender myself to thy providence, to live or die. LORD! as it is pleasing unto thee,

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so

“ so dispose of me: if I only can be pre-  
“ pared for thy praise, and be a vessel of  
“ honour unto salvation, then I am satisfied  
“ here and eternally. But since thou hast  
“ filled my heart with love to my neighbours,  
“ and I am bound earnestly to intercede for  
“ every one individually: therefore I recom-  
“ mend unto thy faithful care, O Father, the  
“ emperor, all Christian kings and governors,  
“ especially him, under whose protection I  
“ now live. LORD, put a stop to all wars  
“ throughout the world. Give peace unto  
“ thy church, here and every where. I  
“ also heartily recommend unto thee all  
“ my friends and relations, &c.”

Here he mentions above a hundred persons, and intercedes for his preceptors, as well them, who have done him wrong, as those, who have faithfully instructed him; the poor whom he left at Halle and other places; the sick, and dying ones, &c. He also remembers his relations of the Roman Catholic religion; all noblemen, who study divinity; the universities at Halle, Wittenberg and Leipzig; the constitution-affair in France; the conversion of the Jews, and at last concludes:

“ O be gracious unto the whole world,  
“ and unto those, whom I have recommended  
“ unto thee with deepest humiliation. For-  
“ get none, whom I may have forgotten;  
“ and

“and let thy countenance shine upon all,  
 “who do not make themselves unworthy of  
 “it. LORD, I lay hold on thy word : *Seek*  
 “*my face* ; therefore LORD, I seek thy face.  
 “Let me not be ashamed of my hope, for  
 “the sake of thy eternal promises. Amen.”

### S E C T. X.

**B**ESIDES those friends with whom he had an intimacy at Halle and Wittenberg, who now resided in Holland, he also entered into an acquaintance with many other lords of different persuasions ; for instance, count Fugger, a learned lord, and baron de Wolfskehl, of the Roman Catholic religion ; count de Lippe, whom he used to call *honesty* itself, and his tutor Mr. de Geudern of the Calvinist persuasion ; and the barons de Schell, Putbus and Negendank, of the Lutheran church. These lords, notwithstanding their mutual civility, happened once at table to enter into a religious dispute, which our Count says was very vehement. He himself could not be quite silent upon this occasion, tho’ he endeavoured to use all moderation. His declaration was as follows : with regard to the LORD’S-supper, he own’d that he often had had scruples to conquer ; but did not chuse to enter into disputes about mysteries. As to the Roman Catholics, he would



not condemn them, neither would he receive their doctrines, since they were guilty of many notorious errors.

Besides the above-mentioned noblemen, count de Teklenburg and count de St. Paul, who were at Utrecht, did often visit him. He also commenced an acquaintance with the prince de la Tremouille, royal French lieutenant-general, and his sister the countess de Oldenberg. In the counts de Dannefskiold he believed he had found two worthy lords of great penetration and learning. Among his learned acquaintance he preferred Dr. Vitriarius, whose conversation gave him great satisfaction; likewise counsellor Neuhaus, who was a pious man. His visits to the baron de Hammerstein at Amsterdam, who was a great lover of the sciences, and possessed a large and valuable library, were always acceptable; as were also those he made to the famous divine and historian, Jacob Bafnage. The last mentioned answered several questions concerning the observation of the Sunday, in a very learned manner, and desired the favour of his correspondence, which he obtained.\*

#### SECT.

\* The Count takes notice of this in his German Socrates, in these words, "I remember that Mr. Jacob Bafnage begins his discourse, which he prefixed to his copper-plate-bible thus: *Death is the strongest and only conviction of Atheists.*" It was a

## S E C T. XI.

HOW beneficial his conversation with the above-mentioned and many other learned men proved to him, he declares as follows: "I came to the university at Utrecht with the theory of the Wittenberg divines, and the practice of those at Halle, which made me appear to be a peculiar kind of a young lord on his travels. Here I became engaged with the Calvinists and also with several sorts of philosophers, whom I attacked at first with great impetuosity, but became gradually so moderate as patiently to hear what they had to say. As we came out of very different schools, I was soon convinced, that I must either keep some of my speculations to myself, or find better arguments to support them; because I had not courage enough, in these disputes, to produce many weighty maxims and fundamental points. And I often thought at first hearing, that my opponents supported their erroneous opinions with stronger reasons, than I could produce in defence of the truth. This perplexity, though it did

M 3

"not

"pleasure to me in the year 1719 to converse with this great man, and by means of his requesting of me a Latin manuscript, to enter into a correspondence with him in the year 1721."

“not cause me to fall, yet made me retreat  
 “a little, and I condescended, when I could  
 “do it with an easy mind, to let my oppo-  
 “nents have the last word; by which means  
 “I obtained the character of a modest young  
 “man.”

## S E C T. XII.

**A**T Utrecht he grew more moderate with regard to the *Adiaphora*, at least here his violent contradictions ceased. The reading of several treatises upon the subject seems to have contributed much towards it. Nevertheless he remained firm in abstaining from all lucrative games and vain diversions. At the same time he had no scruple to take share in a lottery, established for the benefit of the poor, but declared, that he should be satisfied even with a blank. In general he was a patron to all in distress. I find an agreeable instance of this, in his writing a letter to his acquaintance, whereby he procured a seasonable relief for a learned but indigent person, without his knowledge.

## S E C T. XIII.

**I** Cannot omit mentioning the following particular concerning our Count's edifying conversation with his friends and acquaintance.



quaintance. In a certain company, amongst whom was the prince de Nassau-Siegen, the discourse turned upon useful subjects, when a Saxon gentleman of the prince's bed-chamber, lord de Grone, spoke of the conversion of the duke of Zeitz, and what share professor Franke had therein. Our Count confirmed it, and took occasion in a set speech to expatiate upon the subject of true religion. This made lord Grone very attentive; he recollected, that he was the same young lord, who, in the year 1716, made a dissertation at Halle of the "contentious spirit of learned men." He shewed uncommon joy at finding him here in such an unexpected manner, and in being excited by him anew to godliness. Our Count was no less pleased, to find his discourse had made an impression upon this lord, and therefore appointed another interview with him and baron de Schell, in which he continued the subject for several hours, in hopes it would not be in vain, but prove a blessing to them both. They desired more such interviews, which he most readily granted, and spent the whole following week in illustrating to them his favourite subject, the salvation of souls.†

Finding

† In a letter from Baron Schell to me are these words: "We met by turns in our respective apartments; a text out of the new testament was pro-

Finding that they gladly heard his discourses, and hoping the effect would be abiding, he went with them to the LORD's-supper in the Lutheran church at Utrecht, and confirmed his friendship with them in that manner.

#### S E C T. XIV,

SOME time before his departure from Utrecht, he made himself acquainted with several lords of the state, and first with those of the family of Milon Visconti. On Aug. 11th, he waited on the prince of Orange, William Henry Charles Friso, in company with the prince de Nassau-Siegen, and was received with great distinction. The Count repeated his visit upon an invitation from the princess of Orange at the celebration of the prince's birth-day, Sept. 1st. He attended that solemnity in company with the count de Lippe and other lords; and after the usual congratulation, he presented the princess with a poem, which was graciously received.†

posed, on which the Count discoursed, after prayer and singing, and the conclusion thereof was in the same manner."

† In the year 1728 the Count expresses himself in a letter to this princess, with regard to this visit, as follows: "Since I had the honour in 1719 to see your serene highness the last time, and had the favour to introduce several German lords into your presence; I have not ceased to remember you in my

## S E C T. XV.

SEPT. 2d, he went from Utrecht accompanied by lord de Grone and his tutor to Amsterdam, and from thence to Gravenhaag. Here his faith and love to the truth was brought to a trial, of which he writes the following letter to Count Henry Reufsthe 29th, with whom he had made a covenant at Amsterdam, before his departure to France, that they would live to our Saviour alone, and serve him with their whole heart. "A certain minister of state, treated me in a very magnificent manner, on which occasion a famous Roman Catholic priest took great pains for several hours together to change my sentiments with regard to the external mode of religion, and the universally received opinions concerning the *Adiaphora*. Others have done the same with great flatteries. But I have at last publicly declared, that God expects a pure service, and that the diversions of this world are not only folly, but dangerous to the soul: that the heavenly part is thereby neglected and set at a distance, and our last moments would thereby

"prayers before the Lord my God, and have often been edified in reflecting on your solid and firm deportment, mixed with affability, with which your highness, as a young prince and widow walk before God."



“ thereby become a rack, and the death-  
 “ bed a torture to our souls, instead of a step  
 “ to heaven and a fore-taste of sweet eternity. ||  
 “ I write this in confidence; it might appear  
 “ vain-glorious to others, who do not know  
 “ me, and therefore can have no conception  
 “ in what a contemptible light I look upon  
 “ all earthly things. In Paris I hope to abide  
 “ in the same mind.”

## S E C T. XVI.

**F**ROM Gravenhaag he went to Rotter-  
 dam, and from thence by water to Ant-  
 werp, where he arrived Sept. 19th. After a  
 short abode there, he continued his journey  
 by way of Mechlin, Brussels, Valenciennes,  
 and Cambray, and arrived Sept. 27th, 1719,  
 at Paris, where he took lodgings at the Hotel  
 des Escarelles, in the street St. Honoré.

|| As they pressed him too long upon the subject,  
 he rose from the table, and left the company.

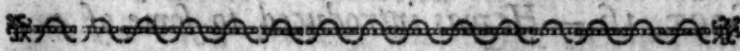




# PART I.

## CHAP. V.

*Of the Count's abode in France 1719  
and 1720.*



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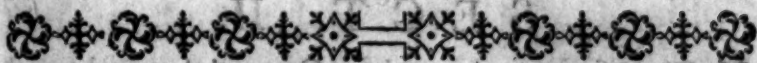
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## S E C T. I.

THE time of the Count's abode at Paris was short but remarkable. To make the following relation the more intelligible, I will here premise a few words of the situation of the church and state in France. Lewis XV. stood under the guardianship of the duke of Orleans, who was regent. The Mississippistocks had risen to the highest pitch, and then fell all at once. The church of France was agitated in a violent manner, by disputes about the Pope's bull, which begins with these words, *Unigenitus Dei filius*.\* Several bishops and doctors of divinity, declared themselves against this constitution, and appealed to a free general council. Amongst these was the cardinal de Noailles; but he deserted that party *this* year. Both sides oppressed and persecuted each other.

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N

S E C T.

\* In this constitution there are above a hundred propositions out of father Quesnel's annotations upon the new testament set forth as erroneous and rejected, which gave occasion to a great schism in the French church.

## S E C T. II.

I Choose to give the Count's mind and maxims, according to which he regulated himself in general, and especially at Paris, in his own words, and thus comprise what I have to say about his stay there.

“ While I was on my travels, the more I saw  
“ of the world, the more was the hand of my  
“ LORD over me, and the more he drew my  
“ soul into the meditation of his sufferings,  
“ I fought out among the great ones (as to  
“ the lower class I knew very little of them)  
“ those to whom I could recommend the  
“ grace of my Saviour, and frequently found  
“ such where I scarce expected it. Towards  
“ those in whom I had no confidence, I was  
“ civil. Seducers I treated with severity, and  
“ took occasion, (as I had done at the uni-  
“ versities) to speak to them in plain terms.  
“ Of this firmness of conduct I still enjoy the  
“ fruits. Every weighty occurrence I settled  
“ first with our Saviour.

“ At Paris I was quite happy, because I  
“ became acquainted with some sincere bishops  
“ and other religious persons of both sexes,  
“ upon whom GOD had bestowed grace.  
“ There the time did not seem long to me,  
“ and I was sorry when I was obliged to go  
“ away. However, for want of experience  
“ I was very legal, and have since often  
“ wondered

"wondered at the patience of my friends,  
"especially the lord cardinal de Noailles,) "  
"who were often much exercised with my  
"peculiarities. For whatever I thought to  
"be right, that I earnestly sought to incul-  
"cate, and could break off from my dearest  
"friend, when I believed that he was not to  
"be depended upon in the LORD'S cause.  
"The world did not know what to make of  
"me, since I had nothing singular in my  
"outward deportment, except, that I would  
"not dance at court, nor encourage plays.  
"Several of my acquaintance believed, that  
"I stood immoveable in my baptismal-cove-  
"nant. My adversaries called me a pietist,  
"and those who went under that name,  
"would not own me to be one of them. In  
"general I thought if every species of the  
"seductions of this world which were pre-  
"sented to me, had been frankly told me  
"before, I should not have lost so much  
"time in viewing and rejecting them.  
"My ignorance thereof caused me much  
"embarrassment. But the knowledge I had  
"of the misery of man, and of all the stra-  
"tagems of the enemy of mankind, to fa-  
"shion us according to his views, has proved  
"very beneficial to me."



## S E C T. III.

**H**IS first joy at Paris was, to find count Henry XXIX Reufs and his tutor Bonin; with whom he passed several days with a blessed effect, before his departure.

His own expressions, were "We thought  
" more of God and his truth, than of earthly  
" things, and human inventions; and our  
" moments were so happily spent, that we  
" hoped to remember them with pleasure in  
" eternity."

He also remarks that count Reufs, de Bonin, and de Geusau, who travelled with him, by their walk and conversation at Paris, had made a good impression upon some Roman Catholics, which caused the abbé de Vienne and others to shed tears; and that count Henry especially had approved himself a confessor of *Jesus Christ*.†

## S E C T.

† He writes to his aunt Dec. 1st, 1719, thus:  
"Count Reufs and de Bonin have acquitted themselves at Paris with Christian fortitude. It is true,  
" they were called Pietists and Jansenists, and some  
" were greatly enraged against them." But the young disciple, though not yet firmly grounded in grace, yet behaved with Christian intrepidity, and obeyed his tutor with great resignation. He had the greatest respect for de Bonin; who would often say, there is not such another submissive lord to his tutor in the world.

## S E C T. IV.

**T**HE Count divided his time at Paris thus: in the forenoons he frequented the riding-school, and in the afternoons studied the French language and jurisprudence. When he could not go abroad on account of sickness, he was engaged in translating useful books, or in composing poems or religious treatises.†

## S E C T. V.

**O**UR Count was very sparing in his visits to the foreign persons of rank, who were then at Paris; yet so, as not to transgress the rules of civility. I find that he waited on the prince of Gotha, and conversed with him about the state of affairs in France; that he went in company with the prince de Schwarzburg-Sonderhausen, to see several curiosities; and that the prince of Baden shewed him great respect. He continued

N<sup>o</sup> 3  
 † "We are just now employed," he writes to count Reuss, October 20th, 1719, "In making an abridgement of Mr. Hoffman's commentary on the epistle to the Romans, in order to publish it in the German tongue, for the use of the reformed churches." He also added notes to a treatise, upon the existence of God, and the divine authority of the holy scriptures.

tinued his friendship for count Daneikiold which commenced at Utrecht, and commends the progress he had made both in Christianity and the sciences, in a letter to count Reufs, October 22d, 1719. He was also upon very friendly terms with the count de Leiningen, baron Stofch and lord Tschirnhausen; and mentions in the above letter concerning the latter personage, that he was of a candid spirit, and did not judge his neighbour, but put the best construction upon his actions.

V. T O E S

S E C T. VI.

**A**T this time his acquaintance with baron Nicolas de Watteville began, who has favoured me with the following account: "My first acquaintance with the Count commenced at Paris in November, 1719. He "being informed that a person of the name "of Watteville was arrived, thought, perhaps, he might be a brother of his friend "Frederic, and accordingly sent for me: as "soon as I came, he knew me by a family "likeness, and rejoiced very much to see "me. We soon became very good friends, "and visited each other daily. But as to "the disposition of our hearts, we differed "greatly, notwithstanding our friendship. I "loved the world, but he not. He intro-  
"duced



“duced me to cardinals and bishops, but I  
 “never could persuade him to go with me  
 “to the play-house.”

## SECT. VII.

**H**E had at first but little inclination to enter into acquaintance with the French divines. Their great pomp, which he daily beheld, was not at all agreeable; yea he perceived in some of them such things, as were to him abominable. In the mean time he got acquainted with a worthy man, father de la Tour, principal of the society de l'Oratoire. He asked our Count whether he had seen a certain festivity, and soon perceived by his answers that he was no friend to the vanities of the world, which gave occasion, not only to a friendly but useful and blessed intercourse. Our Count promised to visit him often, and the Principal assured him of his friendship. Some days after he introduced him to cardinal de Noailles, who received him in a very affectionate manner. The interview lasted two hours and a half, and was the more dangerous to him, as they were exceedingly complaisant, and lavish in their expressions of friendship.||

## SECT.

|| The danger consisted in this, that he might have been induced to derogate from the truth and

## S E C T. VIII.

**T**O relate at large all that passed between our Count, the cardinal de Noailles, and father de la Tour, would be too prolix, tho' not unentertaining. I will only mention a few particulars:

1. Altho' the cardinal could not deny, that the church of Rome was greatly corrupted; even become a proselyte by the endeavours of these wise, learned, respectable and pious men, who shewed him so much love and respect. He himself declares: "he should not have ventured to seek such an acquaintance, that might have proved detrimental to him; but God himself, who at this time would lead him into a clearer knowledge of the imbecility of his own nature, had opened the way to it. He was afraid of their conversation, and visited them as seldom as possible, and yet could not entirely omit it, for fear of resisting the will of God." The situation of his heart before he went with the principal to the cardinal he expressed in a hymn, which he then composed, wherein he spreads his weakness and misery before God, and prays for grace and assistance, without which he could not subsist. After this visit at the cardinal's he wrote him a plain open-hearted letter, with a view to deprive him at once, of all hopes of bringing him over to the Roman Catholic church. This produced a very friendly answer from the cardinal in his own hand-writing, in which he endeavours to remove certain scruples, which he had mentioned, informs him of the tranquility of his own mind under all the troubles, that arose from his difference with the Roman pontiff, and finally assures the Count of his sincere friendship, and begs him often to visit him.

rupted; yet he believed firmly, that we were to look upon her as a city built upon a rock, according to the words of *Jesus*. He thought the Protestants were Schismatics who ought to return to that church, from which they had separated, provided they would follow the will of God. From this principle he took great pains, to bring our Count into the bosom of his church. And because he saw him full of zeal to serve our Saviour; the cardinal's principal argument was this, how much good the Count might do, and certainly would do, in case he was reconciled to the church of Rome.

2. The cardinal himself was a venerable and benevolent man, full of love and humanity. His walk was exemplary, and his conversation agreeable; but he had one fault which the Count could not bear. He could not refrain from praising him to his face, tho' the Count had often hinted his dislike of it. Notwithstanding our Count believed him to be a child of God. In his diocese he did every thing in his power to the best of his knowledge. He declared that he could not abrogate the dignity of bishops, but that, for his own part, he was disposed to lay it at the feet of *Jesus*, and gladly be the least of all. His revenue he endeavoured so to distribute as to be able to give a good account thereof

to



to the heavenly Father. He was willing with all his heart to become a poor priest, if it would redound to the greater advantage of the church of *Christ*. And when the discourse turned upon *Jesus* and his sufferings and death, it was evident, that this matter was the joy of his heart.

3. In these circumstances our Count took slow and sure steps. In a letter to count Reufs of December 20th, 1719, he says: "I have reason to be upon my guard; that I may not be carried away; not by the false and deceitful dealings of men, but thro' an upright intention in father de la Tour, who does his utmost to convert me to his church. Here none assist me, but God alone, in whom I confide. Here I see my insufficiency."\*

4. After

\* In one place he says, that he was timorous when attacked, and that he answered with great circumspection. He was glad, that by the grace of God, he had continued faithful to the truth. Nevertheless he made a free and plain confession, when necessity required it, that he never intended to change his religion, nor had the least doubt concerning it. When the father de la Tour thought to gain him over by the scriptures, he answered, "Upon that footing I will join issue. The grace of God and his truth are so powerful, that thereby either he must convert the father, or the father him." Upon which the father embraced him and declared his joy over that disposition, which God had laid in his soul.

4. After receiving two letters from the cardinal, the Count sent him an extensive treatise concerning his sentiments of religion, written in the Latin tongue.†

5. At length they came nearer to the point, on which the work of salvation properly depends. The cardinal acknowledged the grace of God in the Count; and for that reason esteemed him a child of God; shewed him much love and friendship; conversed with him about matters of the heart, and dropt all disputable points.

The Count beg'd the cardinal to be faithful in his situation, to do nothing to please men, or for fear of men; to maintain the acknowledged truth with courage, and not to mix his cardinal's dignity with the cause of *Christ*, &c. Thus they both remained connected in heart, whilst each adhered to his own religion.

## SECT.

† Concerning this he writes, "I have promised the Cardinal, to give him an account of my religion, and the hope that is in me. This was done in a Latin writing, consisting of 21 pages in large quarto."

The conclusion is this: "When God enters into judgment with a sinner, then nothing avails but the righteousness of *Jesus* through faith in his blood: and our salvation does not depend upon the Pope or any other man, but merely and alone on the merits of *Christ*."

## S E C T. IX.

**I**N the natural reflections the Count proceeds: "In France I found the case the same with the Roman Catholics, as I did in Holland with some Protestants. They did not propose their arguments exactly as advanced in their books; but they used others that I had never heard before; amongst which were some, I should have deemed unanswerable when applied to certain enemies of good order and Christian fellowship in our church; which notwithstanding I could soon have confuted, when addressed to me, if I had been obliged to carry on the dispute. But I was deterred from maintaining a controversy of this nature, being under a necessity of living for a while with these people.† And as I could do nothing to any good effect, with those of my own persuasion, who were not come to Paris for the edification of their souls; I was constrained to look out for such amongst the natives, as I could employ myself with in a profitable manner, and according

† In another account of his abode in Paris he writes: "The Roman Catholics pressed us so hard with the article of the church, as we do the separatists, as long as we maintain a visible church and do not understand the invisible one, according to all its privileges."



“ according to my idea at that time, take some-  
 “ thing that should remain with me into eterni-  
 “ ty. This brought me among the fathers, bi-  
 “ shops, and even cardinals, unto whose praise  
 “ I must own, that when they saw, they had  
 “ to do with a young man, who disliked reli-  
 “ gious disputes,” (since he paid a due respect  
 to their experience and learning, and there-  
 fore forbore using any weighty arguments,  
 and yet was faithful to his religion, and un-  
 easy about the least thought of a coalition  
 with the opposite theory) “ they presently  
 “ declined such subjects, and entered with me  
 “ into the unfathomably deep ocean of the  
 “ sufferings and merits of *Jesus*, and the grace  
 “ obtained thereby for us to become happy  
 “ and holy. We remained half a year to-  
 “ gether with pleasure, without once think-  
 “ ing that we were of different persuasions;  
 “ so that the cardinal, upon my reproving  
 “ him for his unsteadiness in regard to the  
 “ constitution-affair, and my using very warm  
 “ expressions in my youthful zeal, gently led  
 “ me back to that which was most interesting  
 “ to the soul, and which both of us regarded  
 “ as our chief concern; on this he dwelt as  
 “ long as he lived, and among other things  
 “ wrote to me in 1721.” The difference of  
 ‘ sentiment ought to have no influence upon  
 ‘ the heart.’

## S E C T. X.

**I**T may not be disagreeable to the reader, if I relate some particular circumstances of their conversation. Being once invited to dine with the cardinal, the discourse turned upon the Danish mission at Tranquebar. The cardinal expressed some satisfaction about it, but believed that the conversion of the Heathen could scarcely be effected by those who separated from the Catholic church. The Count answered, "If God had appointed him for such a work, he would cheerfully have ventured to make that trial." The cardinal rejoined, he had no need to go to Tranquebar; he should only be reconciled to the church, then he would have employment enough, and certainly be appointed to one mission after another. The Count said, "The truth of his own church restrained him from leaving it." Another time the cardinal sent a letter to invite him to his country-seat, which the Count accepted upon condition that he should be without company. He prepared himself for this visit with prayer and diligent examination of the sound doctrine; and then set out for St. Claud's, in the duke's carriage which was sent for him, and he met as usual with a very kind reception. He read to the cardinal some letters he had just received from his

his grand-mother, mother, and aunt; at which he expressed great satisfaction. After dinner their discourse turned chiefly upon religious subjects; and God gave such a measure of his grace, that the cardinal conceiv'd a very favourable opinion of the Count's faith,|| and assured him, without the least view to his changing his religion, he would love him as a child of God, promised him his picture, and desired to see some of his friends, being persuaded that they were of his mind. In consequence of this the Count introduced to him the barons de Watteville, de Grone, and de Haase, who were kindly received.

## S E C T. XI.

**T**HUS stood the matter between the cardinal and the Count at the beginning of the year 1720. But on a sudden the good cardinal grew faint-hearted in his zeal for the truth. His peaceable disposition, his notion concerning the church, the weakness connected with old-age, his good meaning ill applied,

|| He writes to Count Reufs, "The cardinal de Noailles salutes you affectionately, as does father de la Tour. They both thank God for the good which he hath wrought in your soul, and they pray him, to enlighten and sanctify you more and more."



applied, probably the indiscreet advice of certain friends, and other reasons unknown to us had induced him to submit. As soon as the Count had read in the public papers from Holland of the approaching reconciliation, he presently wrote to the cardinal, who was then sick, as follows: "That the Hollandish newspapers had startled him very much, with regard to the reconciliation with the Constitutionists, which could not be done without the cardinal. Many worthy men wished to know how far he was concerned in this affair, He endeavoured to remove his needless fears, and begged him not to derogate from the truth, but to remain firm therein." Adding farther: "I esteem you as a child of God, and that is the quality which I respect in you. But you are also a cardinal. How gladly could I wish you a low station!" The following day the cardinal answered his letter thus: "I have such a weakness in my eyes, that I can scarcely write; nevertheless I cannot omit assuring you, my dear Count, that I will not give up the truth, nor consent to any accommodation, except that be secured." This pacified the count; but soon after, being at a nobleman's house, where he discoursed at large of his hope, that truth would still prevail by means of the cardinal de Noailles, he had the dissatisfaction to see the cardinal's recantation,

recantation, which the dutchefs de Luynefs had transmitted.\*

## S E C T. XII.

**T**HIS affair deeply affected the Count, so that he resolved to break off all connection with the cardinal, which he signified to him in a letter with great concern and plainness:† “Is it then done, my lord! Alas! the fortitude, which defied all danger and amazed the enemies of truth, now yields to the weak hope of an unwarrantable peace. I, who have known you, and your good intentions, can scarcely believe it. What will those people say, who at a distance have admired your virtues, when they

O 3

\* Our Count wrote to count Reufs: “That he was sorry to mention to him, that the cardinal de Noailles had received the *constitution* unigenitus wholly and entirely. It is true.” He did it with these words: “I receive with the deepest humiliation the bull of our most holy father the Pope, but refer to the explanations in my system of divinity.” But this, according to the opinion of all candid men, is in fact the same as if he had said: “I receive with deepest respect the hundred and one errors, but refer to the truth which is diametrically opposite thereto.”

† It was his method, to give up at once his best friends, when he had sufficient reason to believe that they deviated from the mind of *Christ*. This was often attended with good consequences, and generally proved a blessing to the persons concerned.

“ they hear, that you have condemned one  
“ of the best books in the world, which you  
“ yourself have so emphatically recommend-  
“ ed unto the flock, which GOD hath commit-  
“ ted to your care? but it is now to no purpose  
“ to speak to you in this strain. With respect  
“ to myself, I have twice done the duty of a  
“ faithful servant, and can have nothing far-  
“ ther to add. I know I am not qualified to  
“ teach you; but since my eyes shall see you no  
“ more after this lamentable occurrence; I  
“ hereby bid you adieu forever. I return you  
“ humble thanks for the friendship which you  
“ have been pleased to honour me with; and  
“ since it is possible, that my frankness may  
“ sometimes have been displeasing to you, I  
“ beg your pardon a thousand times on that  
“ account. I hope I shall still retain an in-  
“ terest in your affection, after I have taken  
“ the freedom to declare my sentiments to  
“ you. But being desirous to disengage myself  
“ from all the allurements of this world, to  
“ obtain a happy eternity, exempted from  
“ every change and disaster, I now must  
“ comfort myself with the sincerity, and just-  
“ nefs of my complaints. When our dear  
“ GOD and heavenly Father, after this mi-  
“ serable life, according to the greatness of  
“ his mercy, shall bring us together in a  
“ future world; I am persuaded, that you  
“ will



“ will be found inclined to forgive the excess  
 “ of my zeal, and that you then will be as  
 “ fully convinced of the truth of my faith,  
 “ and of all I now have the honour to tell  
 “ you for the last time, as I am at present.  
 “ Believe me, my lord ! that I love you in-  
 “ expressibly, that I honour you sincerely,  
 “ and that it is with the most poignant grief  
 “ I now take my leave of you.”†

## SECT.

† The intercourse with the cardinal, and his many discourses made great impressions upon our Count. Among other things he told him plainly before hand, that he would meet with the same fate as all other good men have. As soon as he should begin to labour in his persuasion, according to his insight into the truth, he must expect great opposition, even from good people. The ancient as well as later histories furnish us with examples, that it is the common lot of all the confessors of the truth ; and he himself had often experienced it. He had fallen into a controversy with the archbishop of Cambray, whereby many were induced to think, that in their hearts they were enemies, though they had at the same time a mutual love for each other. The cardinal believed the Pope to be one of the best that ever sat in the Papal chair, and yet he had disagreed with him. But such things must needs be and should not discourage us. When the Count afterwards experienced the same, and was opposed by many whom he tenderly loved ; he recollected what the cardinal had said, which proved in some measure a comfort to him.

## S E C T. XIII.

SOON after this our Count happened accidentally to hear a Dominican Friar preach at a church of the Premonstrants. He dwelt chiefly upon such points as these: the conversion of the heart, the amendment of life in consequence thereof, a Christian endued with the mind of *Christ* can have no peace with the world, and that a reformation was necessary, not only amongst the poor, but particularly the great, &c. The Count liked the man; for a spirit of love, gentleness, piety, humility, sincerity, and faithfulness, breathed through the whole discourse; and he was persuaded, that a divine providence had directed him to hear this sermon. He went to the oratory of the Premonstrants, that he might get acquainted with this preacher, and was informed, that his name was Anton Dionysius Simon d'Albizi. || Their conversation was on weighty subjects, and at last turned upon the cardinal de Noailles. This led him to speak of the  
appealing

|| The Count writes: "In father d'Albizi I have found another Taulerus. He has once been imprisoned in the Bastile; at the late reconciliation he spoke very boldly in the pulpit. In general I wonder at the intrepidity of these Catholics.

*appealing* bishops; and the father offered to introduce the Count into their acquaintance. He came March 26th, 1720, to the bishop of Boulogne, Pierre de Langlet, a man, who had the testimony, that he both knew, taught, and practised the commandments of God, and that he had approved himself as a confessor of the truth, both in peaceable and troublesome times. When he heard the Count's letter which he had written to the cardinal, he gave it as his opinion, that he was influenced by the Holy Ghost in writing it. In return he communicated the letter of the *appealing* bishop's to the cardinal, and his answer. He then introduced him to the bishop of Montpellier, a brother to the marquis de Torce, whose name was Charles Joachim Colbert de Croisy, a strenuous opposer of the constitution *unigenitus*.\* To this company was added the

\* It was a hazardous step for our Count, to enter into such a familiar intercourse with the *appealing* bishops. He writes, "I was not very safe at Paris, by reason of the affair of the constitution, which was then violently agitated, and my tutor was very much concerned about it." And here I cannot omit mentioning, that a certain person, who bore him a deep-rooted enmity, on account of his favourable opinion of the *appealing* bishops sent him a poisoned letter; the effects of which were an immediate sickness and those marks which he retained in his face till his death.



the Abbé Pompone,† and they conversed together without reserve.‡

### S E C T. XIV.

**I**T is certain he was more zealous in religious disputes in his younger years, than afterwards, tho' he distinguished even then between the essentials of true Christianity, which are inseparable from a child of God; and other points which are more liable to be controverted, and are not clearly deducible from express testimony of scripture. Whenever he found a person of the Roman Catholic religion, concerned about his salvation, renouncing

† This gentleman hinted, whether, if the Pope confirmed the Cardinal's declaration, so much good might not at least accrue from it, that the bull might be received in a clearer sense, the bishop answered: "This way of reasoning appeared to him, as if some body should write a catechism, in which he affirms that there are three Gods. If he maintains that assertion in a literal sense without an explanation, then he is no Christian: if he explains it and says, by three Gods he understands three persons, then his catechism is nothing to the purpose."

‡ The Count entered moreover into an acquaintance with several other French divines at Paris, and especially with two Abbés, one of whom seemed to be a Christian indeed. With the other he fell into a religious dispute, which concluded in this manner, that the Count promised to draw up his confession of faith, in the pure words of scripture, and demanded the same from the Abbé.

renouncing his own merit and worthiness, and having a sincere though ever so weak confidence in *Jesus Christ*; he was instantly disposed to shew him brotherly love, even though he remained in his own church. ||

## S E C T. XV.

**I**N another place he thus declares his sentiments upon this subject: "Since I have had a little more conversation and correspondence with the Roman Catholics, it has been matter of wonder to me, that they could with so much patience and moderation

|| He then thought the same as he did in the year 1736, when he answered the question: "Whether the Roman Catholics and Calvinists, as such, can partake of grace and eternal salvation?" in this peremptory manner: "*Yes they can*; and whoever denies this, to speak in the mildest terms, must be a poor proficient in divinity. However it does not follow, that one religion is as good as the other, or that the path is as strait in one as the other; and least of all, that a man should exchange an orthodox for an erroneous one."

His declaration in 1738, before he set out on his journey to visit the Heathen, is no less remarkable, viz. "I have loved and greatly respected every soul that loves *Jesus* even in the Roman Catholic religion, and I should think myself unhappy to be deemed an enemy by a sincere lover of *Jesus Christ* of that communion, though my principles differ in many respects from his."

“tion bear that injudicious and violent man-  
“ner of disputing and cavilling against re-  
“ceived opinions whereof I was guilty in my  
“younger years, and excuse my forward zeal  
“for making converts without shewing their  
“resentment.

“From the year 1719 to 1729, this can-  
“did behaviour in them continued towards  
“me, even when I had several disputes with  
“them in various places, and they were  
“obliged to oppose me, upon a conviction  
“that my system of doctrine did not coincide  
“with that of the council of Trent, and more-  
“over when I was not in the best credit with  
“my relations of my own persuasion.”

He writes further: “As little as I can re-  
“concile their doctrinal system with mine, or  
“desire they should pass for people of my  
“way of thinking, in the article of the na-  
“ture of the church of *Christ*; so much I  
“honour their practical condescension to-  
“wards all Christians in general, who in their  
“respective denominations approve them-  
“selves friends of peace, are not actuated by  
“a spirit of bigotry, nor give any cause of  
“suspicion that they favour any designs or  
“carry on any practices inconsistent with  
“their holy profession.”



## S E C T. XVI.

THE Count also formed an acquaintance with other people and families of rank at Paris; of whom I will only mention marshall de Villars, the Swedish ambassador; the cardinal de Buffy,\* and lord Stairs, which last shewed a particular affection for him; a duchess who lived in the royal palace, signified her desire to see him, and shewed him much respect when he made her a visit. She spoke of a certain order called *the Order of Faithfulness*, and offered by her interest to invest him with it. But he waved the acceptance of that honour, 'till he should have considered further about it, as he always did of things of that nature. She entered also into conversation about certain mysterious articles of faith and obscure passages of scripture,

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\* He writes to his friend Mr. Walbaum February 24th, 1720, as follows:

"I find a very good disposition among the great-ones here, especially in the duchesses de Villars, Brancas, and Luynes. I was lately asked in company, in presence of the first mentioned person how the opera pleased me? I answered according to the truth, that I had not been present at it, upon this the duchess approved my indifference towards such things. This lady has lately read the writings of Basnage upon the holy scriptures, which I lent her; and I have often had the pleasure of conversing with her."

which according to her opinion must be explained by the church. She instanced particularly that text: he that will lose his *soul*, shall find it; by misinterpreting of which the Quietists might form an erroneous opinion. But he convinced her, that a wrong translation in some measure gave rise to this difficulty. The original word *Ψυχὴ* should be rendered *life*, for in another place it stands: whosoever loseth his *life* for my sake, &c. with which she was satisfied.

### S E C T. XVII.

**H**E was held in peculiar esteem by the duchess dowager, the mother of the regent, and daughter of the elector palatine Charles Lewis. Being introduced to her by the above-mentioned duchess, she presently recollected, that she knew his father and uncle forty years ago; and expressed great love for Germany. He happened to pay a visit to *Madame* just at a time, when a certain French count, who after having gamed away all his fortune, had committed a robbery and murder with all the circumstances of violence and barbarity. For these enormous crimes he was by the regent delivered up to the severity of the law, notwithstanding all remonstrances to the contrary, and like other malefactors broke upon the wheel. She said to him upon this

this occasion: "It is however, very painful to see an example of this sort," he answered, "The greater honour will the regent acquire by such an instance of impartial justice. It concerns us counts before all others. But I cannot see, that we are more dishonoured by this *execution* than by the *deed*. If persons of rank should suffer for well-doing and lose their lives in a good cause, this could be no ground of reflection on their families; but when they violate the laws of their country, and suffer the punishment due to their offences, the infamy of their example must bring disgrace upon their relations. For on account of their high birth and the superior advantages of their education, no one suspects them to be capable of such villanies; and to entertain a thought of that nature is beneath the dignity of their character. Therefore those noblemen who commit such outrageous acts of cruelty and injustice deserve a public, and even a more severe punishment than others."

## S E C T. XVIII.

**I**N a letter to his mother April 12th, 1720, I find the following passage: "*Madame* has for a long time shewn me such distinguished favour, that she has conversed



“ with me for hours together.† Last Tuesday,  
 “ upon my visiting her, she said in German,  
 “ good evening, my dear Count; have you  
 “ been to day at the opera? I answered no,  
 “ may it please your highness; I have no  
 “ time to go to such entertainments. She re-  
 “ plied, my lord, I hear you have all the  
 “ scriptures by heart. I said, I should be  
 “ glad, if I knew, and fulfilled them. But  
 “ who tells your highness such things? she  
 “ answered I cannot recollect. Several per-  
 “ sons were guessed at; one of the noble-  
 “ men present said: every-body says so, to  
 “ which she assented.” He relates further:  
 upon its being mentioned he had not seen  
 the regent, she gave immediate orders to  
 the master of the horse, de Wend, to intro-  
 duce him the next day in her name. The  
 day following as he waited upon her, the  
 regent entered her apartment; and de Wend  
 presented the Count to him. Upon which  
 she recommended him in the strongest terms

† Madame of France was of opinion, that it was  
 the highest honour to a young nobleman, to be  
 wholly devoted to God; and upon this subject she  
 made an excellent panegyric in recommendation of  
 religion to her nephew, in presence of the Count of  
 Zinzendorf, and Chevalier Schaub. She declared,  
 that the Count was a young nobleman who knew  
 how to act with propriety in his station, and yet  
 feared God with his whole heart, and for that very  
 reason she esteemed him happy.

to the favour of her son and among other things said, that she knew the Count's father at Paris, forty years ago, and expressed great regard for the family of Zinzendorf. The Count relates several questions proposed by the regent, whom he describes as a friendly and very agreeable prince.

He proceeds: "one day standing in the gallery, as Madame passed by, going to mass, she said to me: 'My dear Count will you come to mass?' I answered: 'Please your highness, I am a Lutheran, what have I to do there?'" she smiled and said: 'I know it very well, &c."

## S E C T. XIX.

**I**N another place the Count relates what effect the above-mentioned circumstances had upon his heart, *viz.* That he looked upon the extraordinary marks of respect, shewn him at Paris, with fear and trembling, as so many dangerous temptations; and at the same time found reason to thank God, who had kept a paternal hand over him, with the deepest abasement. He owns, that he was often violently attacked with pride, but that he at the same time received such fatherly reproofs in his heart, that the issue thereof was generally a deeper humiliation.

He relates, that the usual punctilio of honour due to his rank was once violated at court. He had no sooner lodged his complaints with the court-marshal, against the master of the ceremonies, and demanded satisfaction which was promised him, but he found upon due examination, that his pride was not yet mortified. This humbled him before God, and caused him with many tears to beg forgiveness, and to relinquish his pretensions. "I promised our Saviour," he saith, "to be his poor follower, and wholly to abandon the world. And this mind, with regard to honour and grandeur, hath invariably prevailed with me, without alteration, and the reproaches of *Christ* have remained ever since, my greatest joy."†

## S E C T.

† He answered a certain friend, who had exhorted him by a letter from Germany, to humility, as follows: "The Christianity which I am obliged to practice, is more connected with contrition than loftiness. The sweet presence of my Saviour, which outwardly accompanies all my undertakings, is inwardly so sparingly perceived, that I must watch over all the articles of my faith, and every one in particular, under the most violent trials, which often leave me almost comfortless. Being thus inwardly preserved, my outward honours humble me the more; and I view the advantages I enjoy, but which I do not covet, in a different light from other beholders. Add to this some oppressions, which by God's permission, I suffer from a certain person, not unknown to you.



## S E C T. XX.

**A**CCORDING to the intention of his relations, he was obliged to view the curiosities of France. Soon after his arrival therefore, he saw Versailles, and other magnificent buildings, pleasure-gardens, &c. But he declares that the sight thereof did not make that impression upon him, that it generally doth upon others. A few hours sufficed him to view things, which engaged other peoples attention for many days. But he saw with astonishment the *Hotel de Dieu*, where many hundred patients are taken care of. About the fluctuating state of the stocks at that time, he writes: "Here every thing is in confusion; no money to be seen, but plenty of bills, one of which is valued at one hundred, another at one thousand, and a third at ten thousand Louis d' ors."

## S E C T. XXI.

**T**OWARDS the end of the year 1719, he was seized with a violent sickness. His heart was directed to God, and his first thought

"I stand in very poor credit, as you know, with most of my relations, and doubt very much whether I shall ever retrieve it. Perhaps my wise Creator and Governor sees it best to prepare me for an eternal rest, in the mansions of peace, by inward fightings and outward fears."

thought was of his dissolution with a pleasing hope that he would take him home to himself. In this situation of mind and body he had no desire to pray for a longer life. But God, who was pleased to preserve and make use of him in his church, blessed the medicines to his recovery. Upon this he writes the following in 1720: "He did not expect to live till 'the commencement of the new year, but had rather hoped for a speedy and blessed transition into the eternal mansions. He thanked his creator for the manifold benefits he had received, which he remembered with grateful astonishment. Through him he saw himself happily delivered from the snares of corruption into which he might otherwise have easily fallen and been captivated thereby. He could not but reflect with severe animadversion on his past negligences whereby he had lost too much of his precious time. He prayed with sighs and tears to *Jesus Christ*, that he might be conformed more and more to his image and likeness; and finally surrendered himself to the guidance of the Shepherd of Israel, and submitted his whole future course to his wise and benevolent direction.



## P A R T I.

## C H A P. VI.

*Of the latter part of the Count's minority, in 1720, and 1721.*



## C O N T E N T S.

- SECT. 1.—*He goes from Paris to Switzerland.*  
 SECT. 2.—*His abode at Oberbirg in Franconia, and the manner in which he employed his time there.*  
 SECT. 3.—*His tutor Mr. Riederer leaves him.*  
 SECT. 4.—*His residence at Castell.*  
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 SECT. 6.—*His correspondence from thence.*  
 SECT. 7.—*He takes measures with a view to marry countess Theodore of Castell; but pays first a visit to Gross-Hennersdorf.*  
 SECT. 8.—*At his return to Ebersdorf he finds reasons to alter his mind.*

SECT.



SECT. 9.—*He goes to Castell with count Reufs, who forms the resolution of marrying the countess Theodore.*

SECT. 10.—*They are betrothed.*

SECT. 11.—*Why this affair is so circumstantially related.*

SECT. 12.—*The Count's return by way of Ebersdorf to Poelzig. His correspondence at that time.*

SECT. 13.—*He sends a declaration to his Aunt at Hennersdorf, with regard to his views and proceeding.*

SECT. 14.—*Some occurrences at Halle, between him and professor Franke.*

SECT. 15.—*He visits his mother at Berlin. How far his travels were of use to him.*

SECT. 16.—*The conclusion of his minority.*



## SECT. I.

**I**N the spring of the year 1720, our Count set out from Paris, and arrived first at Strasburg; from thence he wrote a cordial letter to father d'Albizi, whose friendship he valued much; to which he received an answer May 26th, 1720, giving him an account of the bishop of Chalons, brother to cardinal de Noailles, and the bishops of Montpellier and Boulogne.

From

From Strasburg he went to Basil, where he had appointed his intimate friend, Baron Frederic de Watteville and his brother Nicolas to meet him, who was just returned from Paris to Switzerland. With these he spent a whole week to their great satisfaction and mutual comfort. He renewed with the former the covenant made at Halle, whereby they engaged themselves to love our Saviour and to be faithful to him. ||

From Basil he went by way of Shafhausen to Zurich, and on this journey he became acquainted with two old venerable divines, Dr. Mayer of Shafhausen, and Dr. Samuel Werenfels of Basil.\*

S E C T.

|| He would fain have kept baron Watteville with him; but his father sent him to Paris on some business. Our Count gave him a letter, dated Nuremberg, June 28, 1720, to one of his friends at Paris, wherein he recommends his much-esteemed and beloved friend, and entreats him for the sake of *Jesus*, to keep him out of the way of all hurtful company, and to introduce him to the acquaintance of children of God.

\* On the death of the last mentioned, he composed a poem, in which among other things he writes:

These thirty years by me thou'lt honour'd been,  
These twenty years thy faithfulness I've seen,  
Thy pleasure was to serve the Christian cause  
And see poor sinners flock to Jesu's cross.

With what emphatic zeal and clearness fraught,  
The doctrine at Shafhausen Mayer taught  
Of my lamb's merit, death and sufferings dear  
I to this hour in pleasing mem'ry bear.

## S E C T. II.

FROM Switzerland he continued his journey by way of Nurenburg to Oberbirg, a castle belonging to the countess dowager de Polheim, his father's sister, and tarried there some time. From this place he wrote in a very friendly manner to the *appealing* bishops in France, de Chalons, de Montpellier and de Boulogne; the chief contents whereof were: he hoped God by their means would support the truth in France; without their endangering their lives in the contest.\* When his brother Charles de Nazmer congratulated him on his return from France, he answered: "O my dear Charles, you cannot imagine, "how inspid the world has been to me on "my travels. O what a poor, miserable "thing is the grandeur of the great-ones! let "one appear ever so magnificent, yet he is "outdone by another. And from this spirit "of

This is our Samuel's theology,  
Are you acquainted (said he once to me)  
With Werenfels? Yes, praised be the Lamb!  
We've lately treated of our fav'rite theme, &c.

\* "But what if you should suffer?" says he;  
"how can one better die than for the truth? may  
"God assist you with his irresistible strength against  
"all opposition! depend ye on him who came into  
"this world to destroy the works of the devil."



“ of envy they torment and plague one another almost to death. O splendid misery !”

To Mr. Freylinghausen at Halle he wrote from Oberbirg July 13th, 1720. “ I find that certain compositions, in the Glaucha hymn-book have given offence to some people. My opinion is that such hymns should rather not have been published, but kept for the private use of well-disposed Christians. But notwithstanding, I assure you, that I look upon that hymn-book as a noble treasure, out of which I have learned almost three hundred hymns by heart, which have often proved an edification to me.” But his chief employ at Oberbirg he mentions in a letter to Mr. de Bonin at Ebersdorf, July 23d, 1720, “ I am now engaged in perusing and adding some remarks to the history of our Saviour’s sufferings, which the seneschal Mr. John George Heize, a Swiss, has published in verse with notes, in his own language.\*

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SECT.

\* This treatise was published at Wittenberg 1722, under this title : “ *The last hours of our Lord and Saviour in this world,*” comprehending his institution of the holy eucharist, and his sufferings from his agony in the garden to his death upon the cross; revised with the approbation of the author, and illustrated by several remarks and quotations from scripture: published at the request of several faithful Christians for general edification, by Nicolas

## S E C T. III.

**H**ITHERTO his tutor Mr. Riederer had accompanied him, to their mutual satisfaction. In general he viewed the Count's conduct with a prudent circumspection, and sometimes restrained himself from interfering, being convinced that he was kept by a higher hand; but whenever he was apprehensive, that the Count was too precipitate, or took improper measures to execute his good intentions, he remained immoveable in his decisions. The Count in a letter to his aunt gave him the testimony, that he was an honest

Lewis, Count of Zinzendorf and Pottendorf. Dr. John Caspar Haferung, professor of divinity at Wittenberg, wrote a preface to it, in which he owns, that this book was dear to him, because it contained the sum and substance of the gospel, and laid the foundation of our salvation, in the death and sufferings of our LORD *Jesus Christ*. For that alone affords real comfort to a poor heart, oppressed with the guilt of sin and the fear of death. He adds: I say with Moses, would to GOD, that all the people of the LORD prophesied, and that his spirit were poured out upon all. (Numb. xi. 29.) Yea that all of high and low rank might fix their eyes upon the cross, and meditate on the death of *Christ*; then would the spirit of *Jesus*, which is the spirit of glory and of GOD rest upon them. That would be a sure way to hold fast the truth, to be united in love according to the mind of *Christ*, and to avoid pernicious disputations.

nest man, and faithful according to his insight. He accepted a place under the Count's brother. In a letter of Nov. 30th, 1720, the Count assures him of his friendship and of the grateful sense he retains of his unwearied endeavours in his service. He also begs his pardon, if he had at any time displeased him; and says, that tho' he had occasionally maintained his own principles, he had nevertheless always entertained the regard due to him.

#### S E C T. IV.

**F**ROM Oberbirg he went to Castell, to wait on the countess dowager, who was his aunt. He intended at first to spend only one week there, but being seized with a fever, was detained above two months; and an acute pain in his eyes threatened a total deprivation of sight. There he became acquainted with the marchioness Sophia Christiana of Brandenburg-Culmbach, a near relation of the house of Castell; for her mother, the countess of Wolfstein was a sister to the late count Wolfgang Dietrick of Castell, and this acquaintance was ever after dear to him.

#### Q 2 S E C T.

The countess Theodore, youngest daughter of the countess of Castell, took at that time great pains to instruct a Jewish girl in the principles of Christi-



## S E C T. V.

**H**ERE also his zealous deportment gave some umbrage to his great relations. For he opposed both in word and deed the received notion, that persons of rank might take greater liberties than inferior Christians. Every Sunday he withdrew from all company and spent his time in retirement with his LORD and GOD. No pains were spared to dissuade him from this course but without effect.†

## S E C T.

anity. This girl was soon after baptized. Upon which occasion the Count made the hymn :

“ Creator of our nature,

“ And of every creature, &c.

which is to be found in the collection of his hymns. That on the birth of our Saviour :

“ *Jesu's* wounds and blood,

“ Have brought us nigh to GOD, &c.

was also composed at Castell.

‡ In a letter to his aunt at Hengersdorf, he desires her to pray for him that he might be preserved in the right path, and that those who would seduce him might come to a better way of thinking. “ I would rather,” says he in another letter to her, “ be hated and despised for the sake of *Jesus* (which “ honour his unmerited faithfulness has hitherto “ granted me,) than to be beloved by the world, “ and thereby drawn from serving the LORD with “ my whole heart.”

## S E C T. VI.

**H**E sent a letter of congratulation to count Reufs, upon his entering on the government of his own territory ; wherein he praises God for the grace which had conducted him both in Holland and France, and hoped that the humble follower of *Christ* would not be lost in the reigning lord. The painful account of the sudden death of the worthy bishop de Chalons, prompted him once more to address his brother the cardinal de Noailles, Oct. 28, 1720. After a hearty condolence he freely opens his mind to him to this purpose : that as the cardinal had assured him, he should continue to love him as a child of God, notwithstanding his firm determination, ever to protest against the Roman Catholic superstitions ; so he (the Count) had hoped, that God would rightly fix his wavering mind. His prayer for him was, that God would shew him mercy ; he believed, it would one day give him great anxiety that he had deserted the confessors of the truth, but he prayed to the eternal Father, to let his light shine upon him, that he might examine his heart, depart from his late resolution, and then adhere to the truth.

## S E C T. VII.

THE Count had observed such amiable qualities in his youngest cousin, countess Theodore of Castell, as are not common in persons of her rank, and conceived so great an esteem and love for her, that he resolved to pay his addresses to her. He communicated his thoughts to her mother, who not only approved of his intention but expressed her desire to see it accomplished. The guardian of the young countess also consented; and since the matter had transpired, all the officers of the court were happy in the thoughts of it. The Count then made his proposal to the countess Theodore. She answered, that if God should incline her to it more than at present, she would not resist. This answer not implying a positive denial, he interpreted in his favour; but they were not solemnly engaged, because he purposed first to consult his relations about it. At parting the countess made him a present of her picture, and gave him a polite invitation to repeat his visit. He set out for Hennersdorf, January 21, and conversed with his grand-mother about his design. She raised at first some scruples on account of their consanguinity, but made no further objection.



## S E C T. VIII.

**H**IS own mother's sentiments concerning this intended marriage were known to him beforehand. He did not doubt of her consent, and thus set out on his return to Castell. Not far from Plauen he was in great danger of losing his life in the river Elster, but was wonderfully preserved. He acquainted Count Reuss, with this incident, who gave him a friendly invitation to come to Eberfsdorf. This he accepted, and here the hidden designs of the wisdom of God were displayed. For upon his arrival at Eberfsdorf the conversation turning upon count Reuss's intention to marry, our Count at his request proposed several countesses of the empire; but the countess dowager, mother to the reigning lord answered; of all others the countess Theodore of Castell had the greatest encomiums bestowed upon her; *but she could not be thought of, the reason of which he (Count Zinzendorf) was no stranger to.* At these words God disposed the heart of our Count to a very extraordinary resolution, viz. to relinquish the interest he had in her affections, and voluntarily to give up this so tenderly beloved person, to count Reuss provided he should request it. || The more unexpected

|| What he thought, during the above mentioned discourse he relates in these words: "If the coun-

expected this resolution of our Count was ; the more embarrassment it occasioned in the other to engage in it. For as the former was willing to yield up to his beloved friend what was dearest to him in this world ; so the latter was of too noble a way of thinking, to embrace it precipitately. Our Count remained in the mean time firm in his determination, and even offered all possible mediation in the affair. Being on the very point of departing from the castle at Hirschberg in Voightland, he made a proposal to count Reufs, to take him along with him. This offer

“ tefs Theodore marries my friend, she certainly  
 “ will escape the vanities of the world ; in outward  
 “ circumstances she will be more amply provid-  
 “ ed for than with me ; for he is a reigning lord,  
 “ but I am a pilgrim upon earth, and a poor ser-  
 “ vant of *Christ*. In her he will find a consort who  
 “ by the grace of God has a mind devoted to our  
 “ Saviour : and such a one he should have. I can  
 “ either remain single, or it may please God to pro-  
 “ vide for me otherwise. Besides I love her so well,  
 “ and am so much attached to her, that it might be  
 “ hurtful to us both ; add to this, she is too nearly  
 “ related to me, which has made my grand-mother  
 “ scrupulous, who otherwise has nothing against  
 “ this alliance. But how will it be, when I shall  
 “ tear myself from her, and surrender her to count  
 “ Reufs ? will it not cost me my life ? but if it should  
 “ be more acceptable to our Saviour, that count  
 “ Reufs should have her, ought I not in that case to  
 “ sacrifice the dearest object in the world whom I  
 “ value above myself ?”

offer was accepted, and unanimously looked upon as conformable to the will of God.\*

## S E C T. IX.

**T**HUS these two lords set out together, accompanied with counsellor de Bonin, and met with a friendly reception at Castell. Our Count continued in his resolution to part with the countess, though with much reluctance at the thought of being entirely disengaged from her, and count Reufs persisted in his disposition to address her. Accordingly our Count, opened the affair, first to the mother and brother, and then to the countess Theodore. Many difficulties were started, not

\* The Count wrote to the countess Bengina, sister to count Reufs, Hirschberg, Feb. 20, 1721, as follows: "With regard to the proposed marriage, which appears unavoidably necessary, I have not so much acted the part of a reasonable man (for then I should have been silent and not have offered an injury to myself) as rather in faith towards God, and out of real friendship to your brother. It is certainly painful to give up a person so tenderly beloved, and consequently my own happiness for the good of another. If the count should now choose to go with me, I will speak for him both to the mother and daughter, but if it should not be the will of the Lord, and the countess not inclined to relinquish me, it might still have a good appearance, and remain unknown."



not so much with regard to count Reufs, as our Count, but the conclusion was, that the former obtained her consent.†

## S E C T. X.

COUNSELLOR de Bonin writes concerning the betrothing, which soon ensued, as follows: Count Zinzendorf declared his full approbation before God, and wished these two worthy persons every divine blessing, and concluded the transaction with an affecting prayer, which was accompanied with many tears from all present. Our Count gives the following description of it in a letter to his mother dated Ebersdorf, March 20th, 1721: "They were contracted March the 9th, being Sunday, in the following manner: first was sung:

*'Lord Jesus son of grace, &c.'*

"Then I read a discourse of professor Franke's upon the text: *'What a man soweth, that he shall also reap.'* After the singing of another hymn, counsellor Bonin rose up, and demanded

† He writes to the countess of Ebersdorf: "I see in your letter, that you esteem it a praise worthy deed in me, to give up the countess Theodore to my dear count Reufs. I have no doubt, that it is the will of God, which I respect with submission, and chearfully put up with my own loss, if his wise and gracious purposes be but answered."

“ demanded a solemn consent of mother and  
 “ daughter. The count Reufs and countess  
 “ Theodore gave each other the hand; at  
 “ which was sung :

‘ *O ! how happy are those souls,*

‘ *Who to Jesus are espoused, &c.—Also :*

‘ *Praise the LORD, the powerful king of  
 ‘ glory, &c.*

“ After which our Count expressed again the  
 “ desires of his heart in a prayer, and con-  
 “ cluded with a few verses.” He sent at the  
 same time to his mother a cantata, composed  
 on this occasion, which was performed with  
 full music in the presence of the whole house  
 of Castell.†

# SECT.

† See his German poems, N. xvii. S. 47. viz.

Unto the bridegroom God displays

Great things; the bride adores God’s ways;

May he be prais’d eternally

For what our eyes on this day see.

O may their souls replenish’d be

With holy joy continually.

Bind both their souls ev’n with the tend’rest tie,

And when they pray, attend unto their cry !

We trace from all eternity

In this blest knot, God’s love’s decree.

O may they from this very hour

Feel Jesus’s dying love with pow’r,

Examples unto other’s prove

Of living faith, good works and love,

As happy souls, appointed by free grace,

With chearfulness and joy to run their race.

## S E C T. XI.

**I**RELATE this transaction so circumstantially, not only for its singularity, but because I think myself obliged to pay the tribute due to truth; for many have taken much pains, to represent the matter as doubtful, grounding their assertions upon certain expressions dropt by countess Theodore. The Count's declarations have been traduced as repugnant to the rules of friendship, and the maxims of honest men, and have been made public which ought not to have been done, since they are absolute misrepresentations.||

## S E C T.

|| Nothing can be more convincing in this affair, than to insert a letter of the countess dowager Theodore Reufs, with which she honoured me, December 15th, 1768.

“ I find by your letter,” says she, “ that you think it necessary, to relate in the life of Count Zinzendorf, which you are now compiling, and for which I wish you many blessings from the Lord, the occurrence that passed between us forty years ago. It is certainly very scandalous, that so much should have been spoken, written and printed about this affair. Certainly it ought not to have been done; and least of all should Mr. Winkler, at whose request I once conversed with him upon the subject, have made it public in print; but since such a thing has happened, and occasioned a great misunderstanding, I think myself obliged, to relate the matter according to truth, as I per-



## S E C T. XII.

FROM Castell he returned with count Reufs in March 1721 to Eberstdorf, and remained there 'till after Easter. Then he made that beautiful hymn,

*"Jesus, thou hast taken me*

*"Under thy protection, &c."*

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which

"ceive to my grief, that Count Zinzendorf has  
 "borne so many charges on my account. Several  
 "family-circumstances occasioned him at his return  
 "from France, to stay longer at Castell, than he  
 "at first intended. It happened at that time, that  
 "he gained a great esteem, not only with my mother,  
 "his aunt, but also with my guardian and other re-  
 "lations. After some conversation with me, as  
 "his cousin, he made me an offer of marriage, after  
 "having conversed with my mother, my guardian,  
 "and other relations, concerning it. I cannot say  
 "that I found an inclination for such a change; for  
 "I would rather have remained single, because I  
 "was very young; but my mother, who was very  
 "fond of it, insisted so much upon my consent, that  
 "I was prevailed upon, to give him hope, if God  
 "would make it clear to me, that it was according  
 "to his will, and incline my mind thereto. This  
 "he took for my consent, because I could not help  
 "behaving with respect and civility towards him,  
 "and also desired him, before he set out, to obtain  
 "the consent of his relations, to come again;  
 "therefore he was fully persuaded, that the affair  
 "was entirely settled. And he very probably took  
 "my declaration, viz: 'That I would not resist the  
 "will of God, though I could not as yet perceive  
 "that it was his will,' to be mere words of course.

which is to be found in his German poems.\* In April 1721, he went to Poelzig, to visit count Henkel, whose conversation, according to his own testimony proved a blessing to him. From this place he wrote to the bishop de Montpelier April 21st, 1721, wherein he uses these expressions: that he, the bishop, had hitherto approved himself an hero in the tedious constitution affair; GOD our dear father would no doubt clear up to him daily more and more the truth for which he contended.† He had heard of the melancholy effects

“ In the mean time I was not fully determined; for  
 “ I had desired him, for my mother’s sake, to come  
 “ again, and given him hope, and also believed myself, that I might still be so disposed. In the mean  
 “ time, I felt some reluctance, and could not refrain  
 “ declaring to my mother, before he returned, that  
 “ I could not possibly resolve upon this marriage;  
 “ beseeching her, to make it known to him.  
 “ There lies now the misunderstanding: in that  
 “ Count Zinzendorf said the matter was agreed upon, and that I on the contrary have said, that the  
 “ matter was not quite clear to me. Upon the whole  
 “ I am very sorry to have been the innocent occasion of so much slander, that this affair should be  
 “ so represented as if I had charged him with disingenuity.”

\* At this time he took into his service Tobias Frederic, a youth 15 years old, whom he loved for the sake of his musical genius, and good disposition, and he remained with him ’till he died in 1736.

† “ May GOD give you power,” he writes among other things, “ to stand; if even afflictions should overtake you. Without the grace of GOD we can

effects of a dreadful persecution of the poor Protestants, which the clergy in those parts had raised. He did not blame them all; for he knew, that cardinal de Noailles deemed such persecutions execrable; and that the appealing party themselves also disapproved them. In the mean while such persecutions were to him no marks of a true church. He wonders continually, that the appellants were suffered so long to go on in their course.

### S E C T. XIII.

FROM this place he sent a very remarkable letter April 23, 1721, to his aunt at Gros-Hennerdorf, in which he lays down an ingenuous description of himself, his views and manner of life. I will communicate an extract thereof; "I entreat you," he writes, "to believe me, that all my undertakings have no other source before God, but a sincere desire, to save my own soul and to serve my neighbour in the kingdom of *Christ*: and I assure you that my resolutions have not been made at random, but properly digested with hearty prayer to the LORD, before I formed them. But should you perceive any person so ill-disposed to-

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wards

"do nothing; but by his grace we can do all things.  
 "I love you as a friend of the cross, and the poverty  
 "of *Jesus*."



“wards me as to put another construction up-  
“on my designs, I beg you will keep the whole  
“to yourself. Should any thing appear im-  
“probable to you ; (as the dear count Hen-  
“kel used to say, he doubted of what I often  
“told him in simplicity concerning my tra-  
“vels, whether it was *true* ; and assured me,  
“that many things did not appear *probable*,  
“especially to those who had never seen me ;)  
“I humbly entreat you, to believe me for  
“the sake of the truth in *Christ* whom I serve ;  
“and especially as you are a witness of many  
“things, that are as incredible and improba-  
“ble, as they are *true*. The general plan I  
“have laid for my subsequent proceedings  
“is briefly this : I am resolved to disengage  
“myself from every thing that is great in life,  
“to lay aside all state and grandeur, to give up  
“all ambitious views, and to act according to  
“the inclination of my heart, which, whether  
“by natural disposition or grace, I cannot  
“precisely determinē, but believe through  
“both, leads me to the choice of a retired  
“life, wherein though I may draw upon my-  
“self the contempt of the world, yet being  
“contented with what is allotted me, I shall  
“be happy in the enjoyment of peace and  
“quietness. With respect to all my enter-  
“prizes, both at the universities and on my  
“travels, which appear to be uncommon,  
“they were undertaken upon no other mo-  
“tive

“ tive, than the glory of God which I thought  
“ was concerned therein, or because I did  
“ not conceive them to be of so extraordinary  
“ a nature as they have been looked upon by  
“ others, such for instance as the affair of  
“ Castell, which many impute to something  
“ peculiar in me. That these things are pos-  
“ sible, can be proved by your own exam-  
“ ple. You yourself appear as a wonder  
“ unto many, and I am persuaded, that many  
“ things are looked upon in you as improba-  
“ ble, at least surprising, concerning which  
“ you scarce know, how you could act other-  
“ wise. Please to excuse the freedom of this  
“ comparison, I have made without premedi-  
“ tation, and which I should scruple to make  
“ to any but yourself.”

## S E C T. XIV.

**O**UR Count being in this situation of mind, and wishing day and night for an opportunity of employing himself in the service of God our Saviour, at length set out for Halle with an intention to assist the economies there with his labours as occasion should offer. But before he could make known his intention, professor Franke prevented him, and proposed, in presence of many persons, with great earnestness, that since he had no other aim, but to promote

the interest of religion he should remain with him, and exert all his powers in the work of God with humility and patience. The Count heartily rejoiced at this overture, and accepted it with great willingness, but with this express condition, that it should be done with the consent of his relations. Upon which professor Franke in the presence of many faithful witnesses, imparted to him his benediction, May 1721,† with respect to all the purposes which he had frankly declared to him. But this occurrence proved the occasion of a misunderstanding and estrangement between professor Franke and him, for his design

† In the memorial hymn on the house of Eberfsdorf, this occurrence is related as follows: "As the young Count of Zinzendorf in 1721, went by way of Halle to visit his mother; professor Franke took leave of him in a numerous company, in the late count Reufs's house at Halle, and asked him, whether he would succeed his late friend baron de Canstein?—The young Count promised it with joy: and in order to perform it literally, desired his parents leave to go to Halle, and to dedicate himself to that work of God; but this he could not obtain, another path being struck out by them. But since a worldly prudence on the part of those, who were consulted rendered this design abortive; the Count (who always thought, that he could have spent his time of preparation to much better purpose at Halle than at court) marks it as the fundamental cause of the miscarriage of his design."



sign that our Count should take the late baron de Canstein's place was frustrated, and so the whole matter came to nothing.

## S E C T. XV.

FROM Halle he went to Berlin to his mother, and thus concluded his travels for this time. To express in a few words of what service these have been to him, his disposition is first to be mentioned. This was naturally active, steady, and ingenious. He had much conversation with persons of distinction at Wittenburg, in Holland, France, and Franconia; by which he had contracted a genteel deportment that appeared in him ever after. But because he was at the same time benevolent, and certainly by the grace of God lowly-minded; this happy combination of qualities made his conversation the more agreeable. He had seen the world and the glory of it in its greatest splendor at that time. But God had preserved his heart, and, as it were, sealed it up from the seductions of sin: and because he found frequent opportunities of conversing with such people as were bigotted and zealously attached to their mode of religion, and did not attack them with violence, but heard them with discretion; he thereby became better acquainted with their principles, and the grounds

grounds whereon they were built, than he could have been at the schools. This knowledge made him by the grace of God more moderate, condescending, and also more cautious than young people generally are. But what is still more, he contracted an acquaintance with many deserving persons of the Roman Catholic and Calvinist churches, (of others he knew but little at that time) whom he could not but look upon as children of God. Thus by his own experience he was solidly grounded in the doctrine of the Protestant church: *viz.* That the essential true church, consisting only of such, who verily believe on *Jesus*, and by faith are become children of God, is not visible, so as to be seen together in one place; but is scattered all over the face of the earth. || Besides he found it highly reasonable, to allow every religion its rites, and to form a judgment thereof, according to circumstances.\*

## S E C T.

|| Luther says, "Such of us, as are washed and sanctified with the blood of *Christ*, are of the true church of *Christ*; and we are all brethren together and members of that holy body, whether we live at Rome, Wittenberg, or Jerusalem."

\* In the *natural reflections* he says; an extensive acquaintance with the best sort of people in divers religions, had sufficiently convinced his mind, (which inclined towards moderation,) that we ought not to despise any adversary, much less injure him, by drawing unjust inferences; that the state of the

## S E C T. XVI.

**B**EING now for the first time with his mother after so many years absence, he omitted no opportunity of disclosing his whole mind to her. It must be owned, that many things were unintelligible to her : for she was of opinion, that, like his father, he should enter into worldly offices of state, and therein act as a friend to religion and a supporter of good men. But he believed, that such a station was connected with too great danger, and redounded too little to the honour of *Jesus Christ*, and to the salvation of lost men. The matter remained undecided for that time ; but he had in the mean while many heavy hours. For since he had declared his thoughts upon many subjects, both in writing and by word of mouth, and it was evident, that these differed from other young lords in his circumstances, he thereby offended some of his best friends. It also happened frequently, that he undertook several things from a love to *Jesus Christ* and a desire to serve him ; whereby he drew upon himself

controversy did not lie in the multitude of particulars, but in one chief point ; and if we could be so happy as to convince a man of another religion, of his principal error, his heart would by that conviction be opened to our Saviour, and disposed to receive the whole truth.



self their censure. This caused him great pain, and he did all in his power to convince them of the propriety and uprightness of his intentions, but to very little purpose.† He also consulted his mother about altering his condition, and regulating his house and domestics.‡ May the 25th, 1721, he concluded his minority.

† I will only add an extract out of a letter, written by him at this time to a near relation: "Being in  
"pursuit of real happiness, I am misapprehended  
"by many, who perhaps ascribe to my youth rather  
"injudicious than well-grounded conceptions; how-  
"ever, I doubt not, but matters will take another  
"turn, and hope that God one day, of his mercy,  
"will convince those persons, that I do not act out  
"of self-will, but am governed by the rule of his  
"divine word. I cannot bear the least dissimula-  
"tion in myself, and therefore am apt too freely, to  
"speak the real sentiments of my heart; but I must  
"submit for a season and am willing to bear the  
"blame, 'till the hour of my heavenly father strikes,  
"when he will defend *his oppressed, much-accused and*  
"*rejected child*, and shew him kindness for the hard  
"treatment, which he has more than a thousand  
"times deserved from him, though not so from  
"men."

‡ Concerning this he writes to a good friend:  
"God hath conducted me through the years of my  
"minority. Pray for me, that he would continue  
"to lead me as a little child with cords of love, and  
"grant me a little spot in this world, where I may  
"lay down for awhile my pilgrim-staff."

*End of the First Volume.*